Δοξότατον.

OR A GLIMPSE OF Gospel Glory.

Together with a short but pithi
Treatise of Mr. *E. D.* shewing th
Peter was never at *Rome*; to which
subjoyned as an Appendix, some preg
Collections, by that Grave and Reverend
vine Mr. *H. Nelson*, B. D. to a like purp

The First Part.

Hanc (scilicet) fallaciam scripturarum negle
in Christianismum hodie de Antichristo intru
Vlricus Velenus Minhoniensis.
by William Sherwin

LONDON,
Printed by *M. S.* for *Tho. Parkhurst*, at the Th
Crownes against the great Conduit, at the
lower end of *Cheap-side*. 16[illegible].

Vere Honorabili, ac ter Reverendo Domino, Roberto Saunderſono, S. S. *Theologiæ Doctori, & pridem in Celeberrimâ Academiâ Oxonienſi, Regio Profeſſori ornatiſsimo, jam vero Diœceſis Lincolnienſis Epiſcopo Eximio, minutæ hæ ab indigno authore Evangelicæ Gloriæ, dantor humiliterq; exhibentor ſcintillulæ.*

To the Right Honourable and very Reverend *Robert* Lord Bishop of *Lincolne*, the Author of the ensuing Treatise, wisheth all Peace and Glory, through and according to the Gospel of Jesus Christ, the Lord of all.

My Lord,

I Doubt not but your known worth for learning, soundness of judgement, piety, and conscience-satisfying skill and experience hath singled you out as a fit object of eminent honour, from

the publick Authority of this Nation, who yet do appear more honorable in the eſteem of conſcientious Chriſtians, in regard of that truly Chriſtian frame of Spirit remarkeably in you, by your ready propenſity in promoting of unitie, manifeſt by your willingneſs to the taking away the hinderances thereof in theſe divided times; the like diſpoſition of mind would alſo be juſtly honorable in all of your ranke, that ſubſtantial good in Religion might more be advanced, but ſhaddows and ſeeming appearances leſs, and the glory of Goſpel grace above all other glories; for which, the Apoſtles rule is both general and peremptory, 1 *Cor.* 14. 26. *Let all things be done to edifying*: How might truth and peace by that means ſoon be ſettled in the Church, which ought of all men to be eſteemed of far greater va-

lue,

lue, then all their worldly interests, yea, then a mans own dearest present life: And truly so much as I know my own heart in my most retired thoughts, I have often offered in these distractions amongst good men, even my life as an expiation unto God, if he would take it in any way of his faithful service upon that account, so that I dying, truth and peace might live and florish in this our *Israel*; & yet I may happily amongst some be deemed an obstructer of both; but as according to my measure, I have been studious of the one, so according to your Honours ancient testimony of me, I have followed the things that make for the other, to the utmost of my power, neither am I changed from my former principles, though now, in sundry respects, I may not (perhaps) have the same freedome: I confi-

dently believe the soveraign hand of divine providence, in special favour, (not only to my self, but to many much better deserving persons) hath in this juncture of time given you the inspection over us; the consideration whereof, with other special favours, which you readily, & chearfully, aunciently vouchsafed unto me; with the observation of such your Christian frame of spirit still abiding in you, whom new and eminent honour, known learning, sound judgment, worldly interest or engagements appear not to have made either less humble, meek, peaceable, or charitable; and that man that is well moulded up from such materialls, and in his better part (as it were) fitly compounded of four such elements, must needs be of a good constitution; such living Christians adde a glory to Gospel glory: I would

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my ſmall Mite here offered could adde unto your ſtore, yet if it doe but occaſion you better to weigh and value what you already have, to the praiſe of him that gives us all; it may prove ſome advantage to you, & then I ſhould be well appaid, and ſhall thankfully returne the praiſe to him, by whoſe remarkeable grace I have been carried on therein; who as the Apoſtle ſpeaketh, *Coloſ.* 1. 29. ſtriving according to his working, who worketh in me mightily. Yet one thing more doth move me to this addreſs: I have long ſince known you a ſtrong Champyon of ſound truth againſt Popiſh errours; witneſs your ancient conditions of diſpute againſt Mr. *Ford*, well worthy of the worlds view, and profitable for ſuch uſe, which happily deterred him from proceeding: In the ſame general cauſe many times appeared

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your reverend father, and my worthy friend Mr. *H. Nelſon*, to whom about thirty years now paſt, I communicated a ſhort but pithie diſcourſe of Mr. *E. D.* a reverend perſon related to him, from whom I received it, and ſince alſo to my ſelf, which hereunto I have annexed, which your good father ſo well approved of (notwithſtanding all Antichriſtian flouriſhes to the contrary) that he was pleaſed to write ſome notes of his own upon it, ſome of which I tranſcribed into the margin, I cannot ſay all; and whoſe collections to like purpoſe, as an Appendix, I have alſo ſubjoyned thereunto, which after many years lying aſide unthought of, upon my late removal, were offered to my view, upon the peruſal whereof, I conſidering the known gravity and piety of both the Authors, with the worth of

their

their workes fit to antidote ſuch weakelings (as are lyable to that danger) againſt the ſtrong contagion of that popiſh peſtilence, by beating down the main pillar of that foundationleſs fabrick; no wonder then the prophetical ſpirit, *Rev.* 8, 18. 1. reitterates her ruine, *Babylon the great is fallen, is fallen*, [*Vt ingens pondus mole ſua ruens*] as an huge and mighty pile weltring downward by its own weight, ſince her ſuppoſed foundation failes her, yea is diſcovered to be but a lye; which I here likewiſe tender unto your Lordſhip, but not with further expectation from your ſelf, in reſpect of this or the other to be approved, then as they will endure the tryall by the Touchſtone of all ſaving truth, the written word of God, and conſonant to ſound judgment and reaſon; and anſwerably thereunto, a bleſſing from his divine

vine Majesty thereupon, to whom (in that case) all the praise will be due; and to whom in the mean time, his prayer shall be presented before the throne of grace, in the behalf of your self, your deare yoakefellow, and all yours; that he would largely display the spiritual glory of Gospel grace, in and unto all your soules, to a greater transformation of them into the same Image, by the Lord the Spirit, (as followeth) to the inlargement of all your eternal glory, who is,

My Lord,

Your Honours long obliged (though unworthy) servant in Christ,

From my study, July 1661.

W. Sherwin.

TO THE CHRISTIAN READER, and more especially to my Honored Friends and Kinsmen, *Thomas Bowles* of *Wallington*, Esquire, and Mr *Tho: Bowles* his eldest Sonne, with the rest of that Family, a choice and chiefe part of my late Charge; and to my present more soundly intelligent or tractable hearers at my Lecture at *Baldock*, grace, truth, and glory, from God the Father, through his Beloved Sonne, and by the Lord the Spirit, now and for ever.

CHristian Reader, who ever thou art, I wish thee a no less affecting discovery of Gospel glorie unto thy Soul, in the reading of these Sermons, then

then I have found in the preaching and transcribing of them; for these are the times foretold, Isa: 11. 9. When the earth is full of the knowledge of the Lord, as the waters cover the sea, *though men are such* High-landers *they care not for coming near the bankes of such waters, nor the margins of such books, which as Conduite pipes would convey those waters to them; As unthankefull* Israel *of old, they loath Gods heavenly* Manna, *though Angels foode, falling neer their tents; be it never so strengthning, wholsome, or pleasant, their pallats being distempered, they are not pleased with it, but they will have quailes though they have a plague to boote with them*, for while the meate was in their mouthes, the wrath of God came upon them, and slew the fattest of them, Psal: 78. 30, 31. *If men loath Gods delicates, and be-*

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gin to ſurfeit of their own ſuperfluities, it may be expected that he come to them as a skilfull Phyſitian, and give them a ſtrong purge, and make the choſen or young men of Iſrael to bowe, (as the words ſignifie) and well will it be with them on whom it workes a cure, to rectifie their taſte, and affect their ſoules with the bread of life: I offer thee here but a ſmall demenſum or cantling of this bread, thou art not like to ſurfeit by it; and if thy taſte agree with mine, I think thou wilt not loath it, it was cordiall to my own ſoule, as made of the kidneys of Gods own wheate (his glorious grace being the ſubject of it): And for you my well beloved, and worthy friends, who formerly had by my weak hand the ſubſtance of theſe delighting and inlightening truths, pointed out in ſome ſort unto you, happilie they were not (by meanes of

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the craft of Satan) then ſo much regarded, or ſince conſidered by you; and I am conſcious to my ſelf, that they were neither, then ſo largely or perſpicuouſly ſet before you, as here you may have them, if God give them enterance into your ſoules: I hope you may ſay with me, you diſcearne them better then you did before: And you my more late and more ſoundly intelligent hearers, ſuppoſing you to be ſuch as thirſt after true grace, and upon that account deſire your ſhare in the diſcovery of goſpel Glory; I muſt acknowledge there hath been a threefold obſtacle thereof in my late preaching of this, and other ſubjects to you, namely a dark pulpet, a dim ſight, and a weake memory, though all graciouſly ſupplied both then and now by the aſſiſtance of a good God; to which I may add a fourth (perhaps the ground too) of all the former, to wit the great im-

becilitie

facilitie and meakneſs of my animal ſpirits, and declining ſtate of body by years and labours, with much variety of afflictions, troubles, and vanities of this preſent world, much decayed and waſted, were not my defects frequently ſupplyed in my ſervice, by my almighty and heavenly father; ſo that I might ſay with our Apoſtle, 2 Cor. 12. 10. That when *I* am weake, then am I ſtrong, (*namely, through my God*) *for otherwiſe I have unſpeakeably more cauſe* (*with him*) *to ſay, though I be nothing,* verſ. 11. *ſutable to an obſervation of an old diſciple declared in my hearing, in the preſence of many grave, learned and religious perſons, as found moſt remarkeable from all his long experience, namely, that God was all, and he was nothing, which excellent leſſon who ſo rightly learn, though they be nothing, yet they both are and ſhall be*

the better in Gods account, because they so know this and acknowledge it; for if God be no loser at their hands, they may be sure they shall be no loser at his hands, who delights to put his most precious treasure in empty vessels, filling the hungry with good things, Luke 1. *whilest many wise in their own eyes, are meer fools in Gods, whilst many rich in their own conceit, are found by Christ (as the Church of* Laodicea Rev. 3.) *to be poore, naked, and miserable: But to you my more weak, but teachable hearers, let me say a word to prevent your prejudice, perhaps you may stumble at some passages expresst in unknown tongues to you, first let me tell you, sometimes such expressions by such as understand them, I doubt not but will be acknowledged as observable, or of special force; again, some are more pertinent and occasionally*

delivered,

delivered, the Apoſtle Paul *diſdained not to quote* Heathen Authors, *recorded in the ſacred* Scripture *in their own language, but more eſpecially let me informe you (if you be indeed teachable) that I have indeavoured to prevent your diſadvantage thereby, by explaning uſually after them the words or ſence in your native language, ſo that you need but paſs by thoſe unknown expreſſions, and ſtill you have the ſence, and then they will be in effect to you, as if they had not been at all: and ſo with my prayers for you, and all other right Chriſtian readers of this my weak outward indeavour to promote the diſcovery of goſpel Glory unto you, unto him who undertakes this work effectually (by bleſſing his own meanes) even the Lord the Spirit (as in the Text) that you and all they may have all the good thereby, which is*

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intended unto thoſe, upon whoſe ſouls God is pleaſed to ſet home ſuch truths for their ſpiritual advantag, and godly edifying, by reducing them from error, convincing them of truth, inciting them to good, reclaiming them from ſin, for the better information of their underſtandings, inflaming their affections with what is ſpiritually good, conforming their wills to his revealed will, reforming their whole converſations according to his appointment, and with, and above all, ſuch a transformation of their ſouls into the ſame Image (as in the Text) that in the end, that real transformation in the ſtate of Grace, in ſuch ſoules, may in Gods good time be perfected in the conſummation of glory with him in his everlaſting kingdome, there to be rendring to him that glory which

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is his due to all eternity, which will be the perfection of their happines there; so prayes

Your soules weake (yet desirous to be their faithful) Servant in the things of the Lord.

W. Sherwin.

COurteous Reader, be pleaſed to take notice that this ſmall Treatiſe being about to come forth divers moneths agoe, was ſtopped by the ſudden death of the firſt undertaker of the publiſhing thereof, by which meanes thoſe into whoſe hands the Copy thereof did fall, not having the directions left by the Author with the deceaſed party, and another reverend and judicious friend that had promiſed the overſight of the preſs, who upon either the omiſſion or miſtake of ſome now imployed about the printing, had no notice thereof, hence it comes to paſs that many errors both in the words, ſentences, and manner of Printing, have thus unwarily paſſed, ſome of the moſt remarkeable upon a brief and ſhort review, are here corrected to thy hand, in the reſt thy candour and prudence is requeſted, either for the paſſing by or making up what thus falls out to be deficient.

ERRATA.

PAg. 6. r. of main concernment: p. 26. r. walking: p. 36. r. efficacie: p. 31. r. וראו כל־בשר יחדו afterwards כי פי יהוה דבר p. 32 r. כבוד ומקום משכן p. 37. r. likewiſe: p. 4. *Jer: Cyp.* ſhould have been in the margent, with diverſe quotations in other places: p. 68. r. corruptions: p. 79. r. ביבריות p. 118. r. when: p. 122. adde truly graceful: p. 129. r. differre, p. 135. r. their.

A GLIMPS of Goſpel Glory.

2 Cor: 3. 18.

But we all with open face, beholding as in a glaſſe the glory of the Lord, are changed into the ſame Image, from glory to glory, even as by the Spirit of the Lord.

ALthough the holy Apoſtle *Paul* in modeſty and humility ſeemes to conceale his rapture up into the third heaven, *Chap:* 12. 2, 3. yet the excellency of his divine and heavenly doctrine, ſet forth in this text, and in all this Chapter, doth plainly ſhew no leſſe; for had he not ſeene ſuch Glory, he could not have been ſo affected with it; had he not been ſo eminently affected with it, he could not in ſuch an excellent manner have diſcovered

unto others the illustrious nature and efficacy of it, as in the Text.

Our Apostle from the 14th verse of the former Chapter, celebrates the songs of his triumph in Christ for the Great efficacy of his Gospel Ministry in every place towards all sorts of persons; since he was the sweet savour of God in Christ, in them that are saved, and in them that perish, *ver:* 15, 16. Which occasions him to touch upon the bad practice of many Teachers in his dayes, that corrupted or dealt deceitfully with the word of God, (as is the usuall practice of such as fight for the Dragon and his Angells against *Michael* and his Angells) in opposition whereof he expresseth the sincerity of his own preaching as of God in the sight of God in Christ, *ver:* the last.

Now in the beginning of the Chapter he prevents an objection, as if he might seeme to be vain-glorious, or sought his own praise, or needed testimony from any man, *ver:* 1. He declares against both from what was wrought by his Ministry upon the *Corinthians* own souls, and what all men read and knew thereby, *ver:* 2. And shews that to be an Epistle of Christ in his behalfe written with the Spirit of the living God in the fleshly

ly Tables of their hearts, and that this was his great encouragement, *ver:* 3, 4. And then beating downe all self-confidence and acknowledging all his sufficiency from God, *ver:* 5. From thence to my text he falls upon a large comparison of the New Testament Ministry with the Old in many particulars, which we shall only mention briefly, and so passe to the Text; As that the first was of the letter, the second of the Spirit, *ver:* 6. The first was that that killeth, the second that that giveth life, *ver:* 6. The first was written in Tables of stone, the second in the fleshie Tables of the heart, *ver:* 3. The first of the Old Testament, *ver:* 14. the second of the New Testament, *ver:* 6. The first of that which was to be done away, the second of that which remaineth, *ver:* 11. The first of condemnation, the second of righteousnesse, *ver:* 9. The first lesse glorious and to be done away, the second excelling in glory and to remaine, *ver:* 9, 10, 11. The first dark and obscure, *ver:* 13, 14, 15. the second open and evident, as in the Text.

So that these words are an assertion of the clearnesse of the Gospel ministration & grace, in opposition to the obscure vaile that was in the ministration of *Moses* in the old Testa-

ment, as appears by the Adversative particle [δὲ] *But we all with open face*, &c. Where we have the Introduction to this Gospel discovery, and the discovery it selfe: in the latter we have the description of that discovery, and to whom it is made; in these words, *We all with open face, beholding as in a glasse the glory of the Lord.* Secondly, the efficaciousnesse of that discovery upon them, [*are changed into the same image*, &c.] the efficient cause both of the discovery and the said change, *by the Spirit of the Lord*, or, *by the Lord the Spirit.*

In the first branch observe first the persons; secondly, their exercise; thirdly, the object about which they are exercised: concerning the persons note who they are, and how many they are, we, and we all generally. In the exercise note the excellent way of discovery, not seeking or conjecturing, but *Beholding*; where againe note a twofold modification; first, of illustration, *with open face*; the other of diminution or restriction, *as in a glasse*, as the word [κατοπτριζόμενοι] signifies: thirdly, in the object againe observe, first, the excellency of the nature of it, *glory*; secondly, of the Author, owner, and dispencer of it, *the Lord, the glory of the Lord.*

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In the efficacioufneſſe of the diſcovery, obſerve firſt the nature thereof, it is *a change*; where note the reſtriction, not into the ſubſtance, into the ſame thing, but into the tranſfiguration of it into the *ſame image*, as the word μεταμορφόμεθα denotes. Secondly, the manner of the proceeding in this *change*, not at once but by degrees, [ἀπὸ δόξης εἰς δόξαν] *from glory to glory*. Concerning the efficient, conſider his dignitie, power, and dominion, *the Lord*; Secondly, his diſtinction from all other by any participation or ſubſtitution of his made to be Lords by him or for him, as all others are but temporall, partiall, and ſubſtituted Lords under him, who is not only ſpituall, but in the abſtract and by an emphaſis here ſtiled *the Spirit*, who is originally, eſſentially, incomprehenſibly ſo, *and the father of ſpirits*, and here by an excellency and incommunicably here called *the Lord the Spirit*, [ὁ κύριος πνεῦμα ἐστι.]

I ſhall now briefly (by Gods aſſiſtance) adde ſomething for the explication of the words: and ſo endeavour to proceed to the moſt pregnant obſervations from thence; and ſome pertinent improvement thereof.

But we all [ἡμεῖς δὲ πάντες] Some Divines, as *Beza* and *Tremelius*, and others, underſtand

it restrictively unto the Ministers, that as *Moses*'s face shined in the sight of the *Israelites* after he had been with God in the Mount; for the faithfull Ministers of the Gospel that are acquainted with God, and are the light of the world, should shine out in the glorious light of the Gospel into the soules of their people: but on the other part, *Calvin* and some others, understand [*we all*] largely for all both Ministers and people that have this discovery made unto them, which I conceive more consonant to the Text for these reasons [for it is of many concernments in the Text.] First, all those that are said to *behold the glory of the Lord*, are said to be *changed into the same image*, which is a benefit, *& ad omnes fideles Christianos pertinens licet non forsan æqualiter ac ad Ministros Evangelii*, equally belonging to all faithfull Christians as well as Ministers of the Gospel, though not alwayes in the like way, manner or degree equally. Secondly, because it is in both respects said to be the work *of the Lord the Spirit*. Thirdly, because the Apostle in the beginning of this Chapter speaks of the *Corinthians*, as having such a work of the Spirit wrought upon them; concerning which he said, *ver.* 4. he had such trust through Christ

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to God-ward, as Divines understand those words: and that being granted it is then [*proprium quarto modo*] essentially belonging to all faithfull regenerate Christians, as such being both illuminated and sanctified by the efficacious grace *of the Lord the Spirit*; and therefore the note of Universalitie in the word *all*, was necessary to be annexed [*ἡμεῖς δὲ πάντες*] *with open face* [*ἀνακεκαλυμμένῳ προσώπῳ*] *a face uncovered*: Whereas in *Moses* Ministery his face was covered, *vers.* 13, 14. so that the Children of *Israel* could not look unto the end of those things which are abolished. Now in Gospel times the vaile is so taken away in Christ, that the wonderfull grace of God is manifest and evident unto his people, *&c.* yet in reference to the metaphor, something might be observable in reference to the severall Opticall uses of severall sorts of Glasses; as a Prospective to see the things of God a farre off, and small things great, or great things small; as a Multiplying Glasse, shewing the manifold wisdome of God; as a Burning Glasse, to kindle holy fire in the soule; as a Spectacle or Reading Glasse, to help our weak sight in discerning spirituall things; as a Cylinder Glasse, gathering and uniting the scattered beames of glory in the

Creatures into Christ their proper Center.

But yet with some restraint, for though *with open face*, yet they behold it but *as in a glasse* [ἐν ἐσόπτρῳ ἐνόντες] as the originall word [κατοπτριζόμενοι] seemes to denote with some obscuritie, with some mistinesse: or as the Apostle, 1 *Cor:* 13. 12. *But now we see as through a glasse darkly* [δι ἐσόπτρου ἐν αἰνίγματι] *in a ridle*, not perfectly and fully now as we shall hereafter, as follows in the same verse; *For then we shall know even as we are knowne*, 1 Cor: 13. 12. The glory of the Lord, not the essentiall glory of God, as *Exod:* 33. 18. which no mortall man can see and live, *ver:* 20. Not the glorious excellency of Christs person, only revealed or discovered in mans nature (though that fundamentally) of which the Evangelist *John* speaks so gloriously, *Chap:* 1. *The Word was made flesh, and dwelt among st us, and we beheld his Glory, as the Glory of the only begotten of the father, full of grace and truth.* Whence he is called, *Heb:* 1. 3. ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ *The brightnesse of his glory, and the expresse image of his person.* But secondly, more especially in respect of the glorious grace of God manifest through Christ; of which our Apostle in the follow-

following Chapter shews, *ver:* 6. that by the Gospel God gives the light of his own glory in the face of Jesus Christ, shewing by him his infinite wisdome, power, mercy, truth, justice, holinesse, goodnesse, *&c.* But this beholding of the glory of the Lord doth not only containe *Gratiam gratis datam*, but also thirdly, *gratiam gratos facientem*, (as the Schooles distinguish) not only grace freely given, but which makes effectually the receivers of it acceptable unto God. And not only all these, but in the fourth place there must be likewise added to make up this true and right Gospel discovery of this Divine glory spoken of in the Text, The certaine knowledge and sence of our particular interest and participation of that wonderfull Gospel grace, which God one time or other, in one good measure or other, usually vouchsafes to all true believers in this life: So that we are to understand this object of the discovery complexive and extensive to the largest and utmost dimensions, as it containes, First, the free and rich grace of God in himselfe towards his Church; Secondly, his wonderfull & most glorious grace through Christ Jesus his only begotten Son revealed in the Gospel, as *Chap:* 4. 4. But also, thirdly, his most

most efficacious grace, whereby *the Holy Spirit the Lord*, as followes in the Text, both, First, illuminateth; Secondly, sanctifieth; and Thirdly, comforteth, according to his owne free and gracious dispensation to every faithfull soul its own measure and proportion, to make up the fullnesse of the body of Christ, as the Apostle excellently sets forth the resemblance, *Col:* 2. 19. *Eph:* 4. 16.

Are changed [μεταμορφούμεθα] are metamorphosed or transformed, as men and women of old feigned to be into beasts; so contrarily by this men and women from worse to better, from Wolves and Tygars to Lambs and Doves, yea from a depraved polluted devilish nature, into an holy gracious Divine nature, after the same image of the glorious Gospel, and of Christ Jesus, as the next words import.

From glory to glory: glory put for grace, as we shall shew afterward, being the effect or necessary consequent or fruit of true Gospel grace; and so though some seeme to understand it from the glory of *Moses* to the glory of Christ, or as others from glory inchoate to glory consummate, or from grace to glory; yet modern Divines more soundly, of the successive growth of the knowledge

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and conformity of the image of God in such as are truly sanctified from one degree and measure of grace to another; not as celestiall glory all at once, but by degrees, even as καθάπερ, *Non similitudinem significat sed congruentiam*, saith *Beza*, *Identitatem*, saith another: that is this [*even as*] here is to note the same thing, namely, that it is the Spirit of God that works all this; in the like manner ὡς μονογενοῦς παρὰ, *Joh:* 1. 14. *As the glory of the only begotten of the father*, that is, being indeed the glory of the only begotten of the father.

Lastly, By the *Spirit of the Lord*; or as Learned *Beza* more emphatically, ἀπὸ κυρίου πνεύματος, *from the Lord the Spirit*; which *Tremelius* excellently renders, *a Spiritu Dominatore*, denoting remarkably God the holy Ghost, the third person of the blessed Trinitie in the Unitie of essence, who only, wholly, efficaciously, inwardly and spiritually changeth all his Saints truly sanctified by himselfe into that same image fore-mentioned in the Text.

And thus briefly for Explication.

Now for Observation, not to involve our selves too much with those many foldings in some sort before hinted in the Text, but to keep

keep to those that are more pertinent, and more naturally held out in it.

And first, from the object of this Discovery, *The Glory of the Lord*,

Observe, [*That the grace of God revealed in the Gospel of his Sonne, and conveyed to and conferred upon his Saints by the holy Ghost, is Emphatically his Glory; That is the greatest manifestation of his glory in this world*; or Thus more briefly [*Gospel grace is Gods greatest glory manifest to his true Church upon earth*] None in the earth like it, to none is it discovered like as unto them; which affords unto us our next Observation from the subjects in whom this discovery is made, *we all*; namely.

(Secondly, Observe,) *That all they and only they that are renewed after that same image fore-described, have this discovery rightly made unto them.*

Thirdly, from the modification of this discovery to them both wayes,

Observe; *That though such persons doe behold this Glory of the Lord with open face, yet it is but as in a Glasse or Ridle.*

Fourthly, from the Efficient cause or author of such discovery,

Observe; *That in whatsoever manner or degree,*

gree, all such persons doe behold this Glory of the Lord, it is all from the most powerfull and gracious work of the Lord the Spirit.

Before we come to speak of any of these, we shall first take notice of the reference of these words to the Context, unto which we are led by the Adversative particle [δὲ] *But we all*, &c. Whereby what followes in the Text is brought in by way of dissimilitude of what was found in *Moses* Ministration, that whereas that was inglorious and dark in respect of this under the Gospel, this is otherwise; whence observe;

That the discovery of the mysteries of salvation under the New Testament, is a much more excellent and cleare discovery then what was under the Old Testament. Although God even in the Ministration of the Old Testament gave then unto his people what ever was necessary for the salvation of all the faithfull, he being no lesse the Author of that then of what he hath since more clearely exhibited in the New; and since the substance of the grace and salvation conferred upon all true beleevers, both then and since is the same; yea and the severall ordinances (when he pleased) were *æquè* efficacious to the due attenders on them, though (happily) not *æqualiter*,

Analiter; yea since the Spirit of God gives an honour yea glory to them as such in their season, untill his most Soveraigne Authoritie laid them aside, we may not deny it, unlesse (as in the case the Apostle speaks of) they be sinistrously perverted to Eclypse the just glory of Gospel grace; but as the account was given by the Ancients why the Jewish Sabbath was for a time observed together with the Christian Sabbath: *Quia vetus Synagoga cum honore erat sepelienda*: so of all Ordinances under the Old Testament in their ceasing; yea the Apostle in this Chapter though he justly ascribes a greater glory to the Ministration of the new, yet he acknowledgeth the due glory that was in the former, as is evident; *it was glorious*, (saith he) *ver:* 7. yea *glory* in the abstract, *ver:* 9. was made glorious, *ver:* 10. Yea *Moses* himselfe that received againe the second time the Moral Law, then againe restored for the use of Gods people [after the first Sculpture thereof had (not without mysterie) been broken by his own weakenesse] to be (as the Apostles phrase is) their School-master even then to bring them to Christ; yet then even *Moses* had such an outward glory remaining upon his face, *Exod:* 34. 29, 33. that as our Apostle

poſtle in the 13 *ver:* ſpeaketh, he put a vaile over his face for that the Children of *Iſrael* could not ſtedfaſtly look unto the end: yea this Miniſter of this Moral Law was all along glorious by eminent corruſcations of divine grace towards, in, upon, and by him; Firſt, being wonderfully delivered from killing and drowning, being a new-borne babe; Secondly, honourably, liberally, and learnedly educated in his youth, that as he in the old, and this our Apoſtle in the new Teſtament, might afford ſome honour unto ſuch ordinary helps under both adminiſtrations, according to their ſubordinate nature and uſe: But more eſpecially in him when he was carried with zeale and confidence to manifeſt himſelf eminently to be Gods means to bring them out of *Egypt*, and ſo ſelfe-denying in ſuch a cauſe, that by the ſtrength of his faith, as the Apoſtle, *Heb:* 11. ſhews, *That he refuſed to be called the ſon of Pharoahs daughter, and choſe rather to ſuffer affliction with the people of God, then to injoy the pleaſures of ſin for a ſeaſon:* And did not God doe as great things by him in *Egypt*, in the red Sea, and in the Wilderneſſe, both before and in his Legal Miniſtration. But I may not here particularize, but leave it to abler pens, or more skilfull Pilots to ſteere

that

that Ship in its right channel, with our Apostle here to advance true Gospel grace, though I must not forget the honour of his divine buriall after the manifestation of his humane frailtie, and that in such a compassionate and fatherly manner, admonishing and directing to the preparation thereof; *Goe up to Mount Nebo and dye*, (as if with *David* that other man after Gods own heart) he had been only to climbe up to the usuall bed of repose: But as this penman, so likewise that Law it selfe that he delivered, in the delivery of it seemeth to have in divers respects a Gospel glory put upon it, to shew that Gospel grace was then to make it up and perfect it, (because otherwise it was weak by reason of sin) and it to be subservient to Gospel grace; whence may appeare that it was not a making a Covenant of works with the faithfull people of God, but an advancing of the old Covenant of works, in what it was weak to the promoting of the perfection and excellency of the new Covenant of grace, and this will be further manifest; First, in that God owns his people as *Abraham's*, *Isaac's*, and *Jacob's* Posterity, and himselfe to be the Lord their God, according to the tenour of it. Secondly, in that he is said

to

to deliver them out of the Land of Egypt, and of the house of bondage; which mystically denoted the spirituall deliverance out of the spirituall bondage of sin and Satan, that he might wonderfully conduct them through the wildernesse of this troublesome world, till he bring them to the possession of the celestiall *Canaan*: And together with this Evangelicall delivery of the Law, he gave them many Ordinances holding out and conveying unto the faithfull amongst them his Gospel grace by the Messiah that was to come: beside, the glorious manner and familiar way of delivering them such spirituall grace, *talking with Moses face to face, as a man talketh with his friend*; all which may abundantly set forth (if duly weighed) the gloriousnesse of that grace, even in that ministration; but if we compare it with the clearnesse, the excellency, the largenesse, the affecting efficacy of Gospel grace now, we may say with our Apostle, *ver.* 10. *That which was made glorious, had no glory in this respect, by reason of the glory that excelleth.* And this is further manifest in many parts of the Epistle to the *Hebrewes*, where he treateth much of that subject, but more especially in the 9th Chapter of that Epistle, calling that (though it had

Ordinances of Divine service, yet) a *worldly Sanctuary*, and passeth through many particulars, whereby was mystically held out divine and spiritual grace, from the first to the 9th verse, where he tells them, *That all this was but a figure for the time then present, untill the time of reformation*, ver: 10. And thereupon takes advantage to advance the glory of a more perfect & greater Tabernacle, of which Christ was become an high Priest, *by how much the blood of Christ was above the blood of Bulls and Goats, and the purging of the conscience from dead works to serve the living God*, above those carnall Ordinances that only sanctified to the purifying of the flesh, *ver:* 13, 14. And so Christ *is become the Mediator of a better Testament, that by means of death, for the redemption of transgressions that were under the first Testament, they which are called might receive the promise of eternall inheritance*, ver: 15. And so goes on largely to illustrate many particulars of the glorious grace of the new Testament above the old, as is obvious to the duly observant reader to discerne both in this and the following Chapter.

Now for some further illustration of the point, let us a little take notice of some few parti-

particulars, wherein the excellency and clearneſſe of New Teſtament Goſpel grace may further appeare; as if we conſider, that the firſt was the infancy or non-age of the Church, the ſecond, the more growne Age thereof, I do not ſay the perfect Age, as ſome miſtaken perſons fancy of themſelves, unleſſe they meane that perfection of inward ſinceritie; with ſuch perfect perſons God will (indeed) ſhew himſelfe perfect, *Pſal:* Now childiſh things agree beſt to an infant age, as comparatively the firſt were till as more ſuitable to a more growne eſtate God was pleaſed to put away ſuch childiſh things, and conſtitute others more agreeable thereunto; for his Church in this world is not of a dwarfiſh nature, but alwayes growing towards its more perfect ſtature. But

Secondly, The Ordinances and ſervice of the firſt was much in ſhaddows and types, and conſequently leſſe diſcernable, leſſe ſatisfying, but the ſecond more in realitie and ſubſtance, and therefore more knowne and more comfortable; for as things delightfull to the eye or outward ſenſes, doe not feed the body further then ſome ſecret nouriſhment may by them be conveyed unto it; ſo neither doe carnall and bodily reſemblances

profit the soul, without Gods institution and blessing upon them; who hath abundantly shewed that he hath reserved the choyceſt of his glorious grace for more spirituall and better things: besides the end of typicall worship is in a good degree perfected in the spirituall: but I must but touch on these things.

Thirdly, [That which depends upon the former] is in respect; the former was of old things that were to vanish away (as the Apostle speaketh) the other of things that will remaine; a rose or violet may be more delightfull to the senses than a precious stone, whereas the excellency of the one is soone gone, but the vertue of the other will long continue, and accordingly they are prized by men, and so it is in things that concerne the soul.

Fourthly, By the first were in a great measure denoted good things that were to come, but by the second are held out good things that are present; a little good in possession, is better then much (many times) in reversion; *Your fathers*, said our Saviour, *desired to see those things that ye see, and have not seen them, and to heare those things that ye heare, and have not heard them.*

Fifthly,

Fifthly, The first consisted much in bodily exercises, which little profit the soul in regard of any aptitude of their owne, the other more of spirituall intendments of the soul, more suitable to the divine nature and revealed will of God.

Sixthly, The first were ordinarily lesse efficacious, and the spirituall grace seemed more restrained under them, but the second have been many times more efficacious with the powerings out of the Spirit in a more plentifull manner, as was propheſied by *Joel*, Chap: 3. and promised by God, and according to both fulfilled, *Acts* 2. and so along in after times.

Lastly, The ordinary tenders of grace under the Old Testament were more restrained and circumscribed within the bounds of the Jewish Church (unlesse now and then some few Proselytes came in) even our Saviour sometime restrained his Disciples, saying, *Goe not into the way of the Gentiles, but goe rather unto the lost sheep of the house of Israel*, for they were naturally the inheritours of the promises of Grace; *untill* (as the Apostle speaketh) *they put away the word of Eternall life from them.* But when the old Synagogue was to cease, the tenders of Gospel grace

were abundantly inlarged; *Goe Disciple ye all Nations*, Math: *Preach the Gospel to every creature*, Mark. Then shortly by a great sheete (as it were) let down from heaven the Apostle *Peter* is taught *to call no man common or uncleane*, Acts 11. And whatsoever our Apostle in those noted comparisons in the middle of this Chapter further observeth to these or such like purposes, may hither be reduced. But I hasten to Application, having stayed longer than I intended in the entrance into my Text.

Use 1. To teach all good Christians hence to learne to praise God for all this Gospel mercy we injoy in this kinde, above what the Church of God did under the ministration of the Old Testament; theirs was much in the letter, ours more in the Spirit; theirs a killing letter, ours a life-giving grace; theirs in Tables of stone, ours in the fleshie Tables of the hearts; theirs old, ours new; theirs to be done away, ours to remaine; theirs of condemnation, ours of righteousnesse; theirs lesse glorious, ours excelling in spirituall glory; theirs dark and obscure, ours open and evident; theirs burthensome and grievous, ours easie and delightfull; and though in this respect the providence of God to them was very

ry remarkable, for according to the multitude of ſacrifices, offerings, and coſtlineſſe of his ſervice then, he gave them a plentifull Land to ſupply them, according to the appearance of hazzard in attendance upon his worſhip three times in the yeare at *Jeruſalem*, he gave them ſecuritie by a ſpeciall promiſe, *Exod.* 34. 33, 34. and not only from the hands, but even from the hearts of ſuch enemies as were round about them, [a ſtrong engagement to all Gods people to waite upon him in the ways of his own ſervice againſt all diſcouragements] againe theirs was more ſuitable to an Infant ſtate, ours more agreeing to a more growne eſtate; theirs much in type, ours more in ſubſtance; theirs denoted good things to come, ours good things that are preſent; theirs much in bodily exerciſes, ours mainly in ſpirituall; theirs ordinarily leſſe efficacious, ours uſually more efficacious; theirs for the moſt part reſtrained within the narrow bounds of that Jewiſh Church, ours largely extended to the utmoſt bounds of the true Chriſtian Catholique Church; Oh! did but Chriſtians duly weigh theſe things, and in ſome good meaſure were but ſuitably affected with them, according to the greatneſſe and excellency of the glorious

Gospel grace in all such respects vouchsafed by the free and aboundant goodnesse of so glorious a God unto themselves above what he was pleased to grant unto his ancient people the *Jewes*; how should it raise up their souls to large apprehensions of his goodnesse, and fill their hearts with strong affections, and earnest desires and endeavours both of thankfulnesse and obedience to his divine Majesty! and how should it set all the parts and powers of the inward and outward man on work to act both diligently and faithfully therein! how would this as a strong cord binde our souls unto the right observance of the new Law of love given by him that hath purchased this libertie, and therefore shed it abroad into the hearts of his people, *Rom:* 5. 5. that *none of his Commandements might be grievous unto them*, Joh: 3. 5.

But secondly, let this be as an impulsive motive to us to be answerable in our dutifull and faithfull obedience unto our gracious God and heavenly father, in reference to all that rich mercy that in this kinde particularly we receive at his hand, above many of those that lived in those darke dayes before us: now that his service is more spirituall, let ours be more so too; as his is more cleare

[shad-

[ſhaddowed and typicall ſervice being ceaſed] let ours be ſuitable to Goſpel light, and therein let us walk as children of that light; whereas the other was more agreeing to a childiſh ſtate, let us ſeek after that which is more ſuitable to a manly ſtate in Chriſt, *Let us* (as the Apoſtle exhorteth, *Heb:* 10. 22.) *draw nigh with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evill conſcience, and our bodyes waſhed with pure water:* It muſt be with the heart, elſe all ſeeming devotion is groſſe dotage, it muſt be from an heart fraught with all kinde of truth, a true heart, it muſt be in full aſſurance of faith, we muſt be ſufficiently warranted and ſatisfied in all that concerns it in all our performance of it, *having our hearts ſprinkled from an evill conſcience*; the guilt and power of ſin being taken from us by the improvement of our faith, ſpecially when we performe religious worſhip unto God; and our bodies waſhed with pure water, let not there be a purifying of the ſoul only, but let our outward converſation alſo be agreeing to the Goſpel in the ſight of God and men.

Thirdly, Hence likewiſe may appeare what great matter of deep humiliation and bitter

bitter mourning there is in our dayes, that when such bright beames of Gospel glory shines before men, there is so little enters into many of all sorts and conditions, which may appeare by the raritie of such as shew they behold it, by their right knowledge of it, high prizing of it, walk in the light and comfort of it: improving the grace and excellency of it, and by the multitude of such as understand it not, regard it not, owne it not, improve it not, yea would it might not be truly said, despise it, resist it, oppose it, and would substitute any thing in the roome of it, rather then what the Spirit of God in the manifold evidences of Gospel grace clearly directs unto; but I must hasten; therefore

Fourthly, To warne all sorts of men that live under such glorious discoveries of Gospel grace, to beware that because the burthen of Christ therein is light, that therefore they should thinke lightly and slightly: both of it and him; That they should either preferre transitory things before it, or conceive they can be happie enough in them without any true interest in it: or are not affected with this choice mercy afforded to us above what the Church in the Old Testament attained

tained unto, and consequently, make not suitable improvement of it; it is such a talent as no man may think to wrap in a Napkin, and not to be called to an account for it: goodnesse will not beare neglect with equals, friends, familiars, much lesse with superiours, and by how much the goodnesse is greater, or the superiory the more eminent, so much the more is the neglect thereof offensive and provoking; then how much more will the infinite, free, rich, incomparable, yea incomprehensible goodnesse of the eternall Almightie and most glorious God, being despised and neglected, turne into fury against all such vaine and sinfull wretches, that ungratefully shut their eyes against such excellence and clearnes of Gospel grace, & much more if they seek to Eclipse and cloud it, or any wayes to obstruct and hinder the efficaciousnesse thereof unto the weak brethren, by casting stumbling blockes in the way. Let them but lay to heart that terrour of the Lord the Saviour of such contemned despised little ones by the men of this present world, in that most dreadfull denunciation of his, and woe annexed upon that account, *Math:* 18. 6,7. *Who so shall offend one of these little ones which believe in me, it were better for*

for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea: And v: 7. *Woe unto the world because of offences, for it must needs be that offences come; But woe to that man by whom the offence cometh.*

Lastly, Hence take notice of the wilinesse of Satan, that shews himselfe Gods Ape in this by seeking to promote an outward or seeming inward glory in any false way of Religion, as God doth in the true. Thus if God would worke wonders by *Moses*, the *Egyptian* sorcerers shall do so too; if God reveals secrets to *Saul* by his Prophet *Samuel*, the Witch of *Endor* must doe so too; if *Judah* have a costly Tabernacle and Temple, *Israel* shall have Golden Calves to worship: yea sometimes outward and inward too, as in the Antichristian Church of *Rome*, since that golden Priests and wooden Chalices were changed into wooden Priests and golden Chalices, with all other outward splendor in the whorish Idolatry and superstitions, accompanied with an inward seeming, humble devotion and reverence, with multitudes of prayers & offerings frequent and macerating penances and pilgrimages, metorious works of charitie and pietie: And is not Satan his crafts-

crafts-master likewise, when in Gospel times too, he will lay aside an outward appearance of glory, to seek to delude by an appearing glory in inward strong delusions of spirituall Enthusiasmes, Raptures and Revelations (as a more plausible way with some under the New Testament,) and among some by denying the lawful & comfortable use of outward good things, as meats, and decent apparel, and civil respect, with too much insisting upon trivial matters & scruples in some things where God makes none, though of some things it may (haply) be said, as our Saviour spake of the tything of Mint, Annise, and Cummin, *These things ye ought to doe, and not to leave the other undone*; while cleare and manifest truths and duties are rejected and neglected.

Proceed we now to the Text it selfe, the maine subject whereof is that glorious Gospel grace so excellently many wayes deciphered therein; and first by that excellent title the Spirit of God here ascribeth to it, [*The glory of the Lord*] whence after some short explication of the words premised, our First Observation was;

Obs: 1. *That Gospel grace is the greatest Glory of God manifest to his true Church upon earth;*

earth; Which first is to be understood of revealed glory, not his essentiall glory, which no man can here behold and live: yet this revealed glory is to be understood [complexive and extensive] containing all the rich, free, wonderfull grace of God through Christ communicated unto his Church by the holy Ghost [*Et gratis data et gratos faciens*] as the Schools speak, both given freely and making men acceptable. Proceed we then to the proofe and illustration of the poynt, which First may appeare that the excellent title of Glory is so often ascribed in holy Scripture to the grace of God, that they are often put one for another, as by comparing this Text with others may be evident in 40 *Chap:* of *Isa:* ver: 5. The Prophet having foretold, *ver:* 3. of the coming of *John Baptist, whose voyce should cry in the Wilderness, prepare the way of the Lord*; he adds in this 5. *ver:* concerning this Gospel grace; *That the glory of the Lord shall be revealed, and all flesh shall see it together*; which though it was in a great degree fulfilled in Christs coming in our flesh, whose glory was the glory of the *only begotten of the Father*, though as being *full of grace and truth*, Joh: 1. 14. yet that that was not all the meaning, may be evident from

from the words ; בשר וראו כל now what this ſeeing this Goſpel glory is, our Saviour teacheth, *Joh:* 3. 3. *Except a man be borne againe he cannot ſee the kingdome of God*, not have true faith or grace, or be in a ſtate of ſalvation. Againe, *all fleſh ſhall ſee it together* ; כי פי יהוה דבר *becauſe the mouth of the Lord hath ſpoken it*, namely, *that the Gentiles together as well as the Jewes ſhould come together to ſee this glory at his revealing of his grace to them*. Thus our Apoſtle calls the *Riches of Gods grace the riches of his glory*, *Rom:* 9. 23. that is, his grace freely given, and in like manner he ſpeaks of his grace, *viz. that makes them acceptable*, Eph: 3. 16. *That he would grant you according to the riches of his glory to be ſtrengthened with might by his Spirit in the inner man* : And ſo on the other ſide we finde grace put for glory, as 1 *Pet.* 3. 7. *As heires together of the grace of life* ; that is, heires of life by grace, a phraſe ſomewhat like to which he likewiſe hath, Chap: 1. 7. *That the tryall of your faith might be found to glory*. Hence likewiſe it is obſervable that the gracious manifeſtations of God, both in Old and New Teſtament are ſtiled *his glory*. Whence the Arke is called *the glory*, 1 Sam: 4. 22. So *Rom:* 9. 4. *To whom belonged the*

adop-

adoption and the glory. The like of the Tabernacle in the Kingly Prophet *Davids* dayes, Psal: 26. 8. *Lord I have loved the habitation of thy house*: and as in the Originall כבודך ומקום משכן *the place of the Tabernacle of thy glory*, the manifestation of his grace being there. So againe, *Psal: 63. 2. To see thy power and thy glory, so as I have seen thee in the Sanctuary*. Thus the gracious manifestation of God in the Temple in *Solomons* time, though it was but by a cloud, is called *the glory of the Lord*, 1 Kings 8. 11. So that the Priests could not stand to minister because of the cloud, *for the glory of the Lord had filled the house of the Lord*; yet in the very next words before, it was said *the cloud filled the house of the Lord*; so in that the cloud was a manifestation of Gods gracious presence and acceptance, it was therefore the glory of the Lord: and hence the pillar of the cloud by day as well as the pillar of fire by night, were equally the glory of the Lord before the Camp of *Israel* in the wilderness, because they were both manifestations of his gracious presence with them.

Now further to demonstrate and illustrate this soul-satisfying truth in its wayfairing condition.

First,

First, We shall endeavour to shew, that it hath been the great designe of God to glorifie himselfe by Gospel grace, from the beginning of the world, yea from all eternity unto all eternity.

Secondly, that he hath been, is, and will be more glorious in the eyes of all his faithfull people by this, then by any other or all other his glorious workes besides, whereby he hath any wayes discovered his glory in the world.

Thirdly, that by means of this only, men are made capable of glory, and true glory made truly glorious in their eyes.

Fourthly, that Gospel grace and celestiall glory, differ not in nature, but in degrees, and the first shall be perfected in the other, when grace shall be swallowed up of glory.

Lastly, that from this Gospel grace, shall be infinite cause for all glorified Saints and Angels, to celebrate the glory of the Lord to all eternitie: all which being done, I hope it may sufficiently appeare, how emphatically Gospel grace in the Text is stiled *the glory of the Lord.*

First, that it hath been the great designe of God by such Gospel grace to glorifie himselfe from all eternity, is not only cleare

from all such Scriptures as speak any thing in reference to that grace as eternall [*a parte ante*] for what is past: as that Christs blood was shed, and that he *offered himselfe unto God through the eternall Spirit*, Heb: 9. 14. and that the Gospel is called *the everlasting Gospel*, Rev: 14. 6. But we have a full declaration of Gods great designe herein from all eternity, plainly set down by the holy Apostle *Paul*, Eph: 3. who having minded them in the former part of the Chapter, that the mystery of the Gospel was by revelation made knowne to him, and that he should be the Minister thereof to the Gentiles; and as *ver:* 9. that they might see what is the fellowship of the mystery which from the beginning of the world had been hid in God, who created all things by Jesus Christ, [who is the beginning of the creation of God, *Rev:* 3. 14.] But *ver:* 10. he more explicitely informeth them, that the intent was not only that the manifold wisdome of God should be known to the Church, but by the Church unto Angels, *unto principalities and powers in heavenly places*; and *ver:* 11. he sets forth as clearly, the foundation whereupon this displaying of such glory is accomplished; according to the eternall purpose

which

which he purpoſed in Chriſt Jeſus our Lord; read the place, it is full to our purpoſe. Now that this hath been Gods deſigne [*a parte poſt*] likewiſe unto all eternity, I ſhall need to ſay little; the current of the Goſpel runs directly in that channel: *Chriſt is the Author of eternall ſalvation*, Heb: 5. 9. *Eternall life*, 1 Tim: 1 2. *Eternall glory*, 2 Tim: 2. 10. Now Gods deſigne in this is moſt evident, *Eph:* 1. 12. *That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt*: And again, *Ver:* 14. after many excellent diſcoveries he adds, *unto the praiſe of his glory*: And now we have a little taken notice of the foundation and drift of Gods great deſigne in his Church; let us likewiſe a little obſerve, how ever ſince he had a Church upon earth he hath carried it on: Firſt, as God had decreed to make his eternall Goſpel (as it were his maſterpeice) to manifeſt his greateſt glory to all eternity, ſo he hath wonderfully glorified himſelfe in the Goſpel of grace ever ſince the world and time had a being, and as the contemporary myſtery of God was in fulfilling, as it's called, *Rev:* 10. 7.

So that ſo ſoon as the Arch-murtherer from the beginning, thought he had given the

dead stroake to mankinde, by seducing our first parents from their obedience to God, God himselfe, when there was no other preacher, ordained to doe it by an Hell-astonishing wonderfull declaration of most free and rich grace toward lost man; even whilst he denounced against the Devill his own doom, he pronounceth in those great and ingratefull transgressors own hearing, the maine discovery of Gospel grace, viz. *The seed of the woman shall break the Serpents head:* and though it was by a new grace whereby the efficie of that good newes must be applyed, yet he had taught them such means to waite upon him, wherein his servants should not faile to obtaine grace and acceptance with him: and this was seen in *Abels* offering, when though he parted from that vaine life that sin before had forfeited, yet since his person and Sacrifice were accepted with God, through that seed of the woman promised not long before to his immediate parents, he not only received the first fruits, but the first & speedy possession of the benefit of that eternall Gospel, so lately declared by the eternall God himselfe, and therefore obtained the honour of the Protomartyr of the whole world, and of a true type of the Long expected Messiah,

and

and of that bleſſed ſeed that was to come: now what a cleare evidence of Goſpel grace in a ſhort time was here ſet forth from the beginning, to be known and read of all men! and did not God raiſe up in ſucceſſion eminent perſons adorned with grace to be preachers and patterns of piety unto men, and with his Spirit move them, untill, as even wearied by their contumacy, God would not have his Spirit ſtrive any longer with them? and then Satan, as if he had gotten a totall and finall conqueſt, like a wild horſe with the bridle-bit between his teeth, runs on in ſo full a carreire, with the world upon his back, towards Hell, that by reaſon of his intereſt he had formerly gotten in mans nature, and had likely ſo improved that the old world ſoone became ſo much his, that it could be no longer Gods; And therefore God will rather out of the ſeed and familie of *Noah* alone, raiſe up to himſelfe a new Church, and make their ſaving in the Arke (even at that time of Sarans ſeeming prevailing power) to be an evident type unto all the faithfull, of their certain deliverance and ſafetie in the time of the wicked worlds worſt calamities and deſtructions. And as the time of the coming of the promiſed Seed drew near-

er, God more and more caused some beames of his glory to shine out in his Church, for the comfort of his faithfull servants. Christ is promised to *Abraham*, typified in *Isaac*, revealed in vision to *Jacob*, shaddowed in *Moses* person, ministery, conduct, miracles, worship, Ordinances, even in the Evangelicall restoring, penning, giving of the Law, and what not. Oh who is able to set forth the Gospel grace of God, when by his strong power and mighty arme he got himselfe the victory over *Pharaoh*, Satan, and all the Cursed enemies of his Church in *Egypt*, in the red Sea, in the wilderneſſe, in their entrance and possessing of the promised Land; all which in the substance was an actuall providenciall publishing of Gospel grace. And after good old *Jacob* had propheſied of the time of *Shiloh's* coming, *Gen:* 49. by degrees, the Tribe out of which, the place where, the manner how, the person by whom, by a Virgin conceiving a sonne borne, given, as the Prophet *Esay* foretells as already come, though meane and despised in his outward aspect, yet his name was called *Wonderfull, Counseller, the mighty God, the Prince of peace*; so prevalent in his power and promeſſe, that *of the increase of his Dominion and power there should be no*

end; so everlastingly prevalent in his administration, that *he should sit upon the throne of David, to order it, and stablish it from thenceforth and for ever*, Psal: 9. And when the Scepter was departed from *Judah*, that he that was the *Shiloh* was indeed come, there was such darknesse upon the world, yea even amongst that ancient people of God the *Jews*, by reason of an expectation of some outward glory at his coming, that *when he came unto his own, his own received him not*: And so by the worlds vanitie, least *Herod* should loose his Kingdome, *Cæsar* his Soveraigntie, the Rulers of the people their place and Nation; though the place of his birth was gloriously pointed out in the Heavens by the conduct of a Starre to the *Magi* or Kings of the East, as *Psal:* 72. 10. Celebrated and proclamed by an heavenly Host of Angels, rendering to God his glory, and man his consolation; though both great men and mean men heard and saw the truth of that great wonder in the world; though due adoration and homage was given to that heavenly and spirituall Infant King of Kings, by these Kings of the East, as was foretold, *Psal:* 72. 10. *The Kings of Tarshish and the Iles, shall bring presents, the Kings of Sheba and Seba shall offer*

gifts: yet so was the glorious splendor of the rising of this day-starre, yea of this Sunne of righteousnesse *with healing in his wings*, by the former or the like thick mists of darknesse, obscured and clouded to the then darkened world, that they did not behold his rising, they did not discerne his glory, yea not for long time after was it in any suitable manner taken notice of or displayed in publique, till the Spirit of God in a four-fold witnesse gave testimony of all these things, when after that by doctrine, by holinesse, by miracles, by sufferings, by death, and a powerfull raising of himselfe to life, [having slaine all enmitie thereby] he was powerfully declared to be the Sonne of God; yea so was the light of his appearing eclypsed in the worlds eye, that after Ages could not finde out the time or season when that his birth-glory did first shine out, and therefore the Fathers, vid: *Jerome*, *Cyprian*, upon severall grounds, have anciently argued for different seasons, as likewise later times have differed therein, divine Oracles being particularly silent; as if, of old God by the buriall of *Moses* body by him, would prevent the *Israelites* adoring of his sepulchre, so, as some conceive, he would conceale the season of his nativity;

neither

neither doe we reade in Scripture any like celebration, but that of *Herod de porcorum grege Epicurus*: Nor is the day of a Conquerors taking up Armes celebrated as glorious, but the day of his victory and conquest; nor was the first day of the Creation appointed by God to be observed at first for his Sabbath, but the day when his work was finished; and by the same Law, upon Greater enforcement is the day of the Lord his Resurrection day, as the day of his victory, conquest, and triumph over sin, death, and hell, with all the powers of darknesse, by himselfe substituted as his own, for a continuall Christian Sabbath, to be observed and celebrated in his Universall Church, for the honour and glory of such their wonderfull deliverance, then accomplished by him throughout all Ages, from Sabbath to Sabbath, so long as the Sunne and Moone shall endure; and herein is the glorious mysterie of God so accomplished to be admired, that the bleer-eyed world is not able to behold the divine brightnesse of it, and so it hath been since in the Apostles and after Ages, as the mysterie of God hath been in fulfilling, the great things of Christ have been hid from their eyes; *Christ crucified hath been to the Jewes a stumbling*

bling block, and to the Greeks foolishnesse, while to them that believe it is the power of God to salvation. The Apostles were mean in the eyes of the Great ones of the world, when they went on Christs Embassie into the world, yet they went *conquering and to conquer*, by preaching, praying, improvement of all spirituall grace, even in suffering and dying, after the example of their great Soveraigne, they greatly prevailed over the powers of the world, over the strength and subtiltie of sin and Satan: And have not the two Witnesses, the contemporaries of Antichristian tyranny done so too? and shall they not more prevaile still, and maugre all vaine imaginations of any men, or counsells taken by them against Christ? Yet will not God set his King upon his holy hill of *Sion*? Yea, will it not be both the honour and happinesse of the Greatest Potentates upon earth to kisse the Sonne, and give the glory of their Scepters unto him, that as they reigne by him, so they may reigne for him, and in his good time may likewise reigne with him in endlesse glory?

But what is this Historical hint, as it may be called, of this mystical manner of gradual fulfilling of gospel Glory, somewhat observable indeed in the eyes of the Saints, but little

little in the eyes of Men of the world. But if we come to speak of the inward glory of true gospel Grace, spiritually glorious in the soules of Gods faithful people, *for the Kings daughter is all glorious within*; We may say of this as the Queen of *Sheba*, after she had heard in her own Country the fame of King *Solomons* wisdome and magnificence, when she came to his Court to heare and see the truth of both, that she confessed the half thereof was not formerly shewed unto her: So much more may it be said of inward Divine glorious Grace, shining from Christ into the souls of his servants, in his spiritual manifestations of himself unto them, the injoyment of which soule-chearing solace, is incomparably beyond what any Historical narration thereof can represent it to be; and not to go about to speak of that consummate glory belonging to them, reserved for another world, here not to be conceived, much less competently decyphered; but only to touch upon that incoate glory here transmitted by the holy Spirit into the souls of the faithful, as that which is more particularly intended in our Text, & the subject now in hand, which is so great that it may well appear to be the design of God to Glorifie himself eminently

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by this in his Church in this life: For ſhould I ſpeak but of thoſe reſemblances in Scripture, which the Spirit of God ſheweth, but to ſhaddow out unto our weak ſight the radiant beams of ſpiritual Goſpel glory, the expreſſions will appear much below the matter, though in themſelves they be very high; as namely, the hidden *Manna*, *The water of life for food*; *yea the fat things and pleaſures of Gods houſe, the marrow and fatneſs there, and wines on the lees well refined*, (Iſa. 25. 6.) *for their feaſting*; *eye ſalve for medicine to make them ſee*, Rev. 3. 18. *Appples and Flaggons to keep them from ſounding*; *Balme and Phyſitians from Gilead*; *Gold tried in the fire to make them rich garments of needlework*; *and wrought gold with jewels to adorn them*; *white rayment to make them pure*; *the white ſtone with the new name written in it, that none can read but they that have it, to ſecure their intereſt*, Rev. 2. 17. withothers of the like nature, which are ſpoken to the capacity of other men; but what the inward efficacy and glory of theſe things is, is only rightly and really known to ſuch as have them: by this inward work of God upon mens Souls, a truly glorious change is wrought in them; of Bond-ſlaves under Sin, and children of Satan,

they

they are made free indeed, and the children of *Abraham*, yea, *the Image of God is restored in them, and they are partakers of the Divine nature*, 2 Pet. 1. 4. Their Souls are made Temples of the holy One, where God the Father vouchsafes his presence, Christ holds his Soveraignty, and the Holy Ghost his Residence; and hereby they have Communion with the Father, the Son, and the Holy Ghost: by which means, great discoveries, great consolations, and great security unto such poor Souls upon all good occasions from time to time, are happily administred, untill from strength to strength in grace here, they be by the Almighty power and grace of God their heavenly Father, brought into possession of the fulness of glory with himself in the highest heavens, there with all the Celestial Angels, and perfected Saints, sing forth their *Halelujahs* to the eternall praise of his infinitely great, and glorious name.

But Secondly, we have seen it hath been the design of God, by Gospel grace to glorifie himself, &c. So let us now consider that he hath been, is, and will be more glorious in the eyes of all his people by this Gospel grace, then by any other, or all other

other his glorious works beſides, whereby he hath any wayes diſcovered his glory in the world. Now that we may at leaſt repreſent ſome glimpſe of this ſpiritual glory in ſome meaſure ſutable to what it is unto mens Souls, we ſhall by the gracious aſſiſtance of God indeavour to tender it in this enſuing method. Firſt, to offer ſome conſiderations of the glorious works of God in Creation, Suſtentation, and Gubernation of all things in the world. Secondly, to tender ſome repreſentations of the more glorious works of his Goſpel grace diſplayed in his Church in the world. Thirdly, to ſhew ſome reſpective conſiderations, wherein this work is more glorious then any, yea, then all the other.

Firſt, God hath by all the three former great and glorious works preached unto loſt mankind, how great, and how good, and how powerfull he is, as *Pſ.* 19. 1, 2, 3. *The heavens declare the glory of God; and the firmament ſheweth his handy work. Day unto day uttereth ſpeech: night unto night ſheweth knowledge. There is no ſpeech nor language where their voice is not heard.* And though that his preaching to them hath been very clear, loud, and conſtant, yet uſually they

they have lent either a deaf or a negligent ear thereunto, they would either not heare, or not regard it.

Concerning the first, of Creation, the Apostle *Paul* gives us a clear evidence, *Ro.* 1. 20. *The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they* [*viz.* the Gentiles] *are without excuse.* That his power was infinite, the nature of the work doth shew, since only an infinite power can create, that is, make something, any thing, all things, out of nothing; that he could make them without pains, labour, or trouble; and that he could with the same facility make multitudes of worlds if he pleased, as well as one.

That his Wisdom was wonderful therein, was manifest in the manner, order, and quality of the work, so to command creatures to be so successively in their order, to supply in their uses the wants of each other, so to dispose of their nature, qualities, properties, uses, as in Storehouses to Treasure up all their several vertues and benefits; and yet so as to have them communicable for all their several due intendments and

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purposes; and yet this work so vast, so various, yea, not only in the want of order in things before, but in want of being of things to be ordered, doth abundantly publish the wisdome of the maker and disposer of them.

His goodness in that work is as largely evident; for they were not only good as God first made them, and his word witnessed of them, but even he filled (as the *Psalmist* saith) with his goodness every living thing, and to make them in their several courses as so many conduit pipes of goodness to all sorts of creatures in the world, and by all these wayes, and in what ever respect else the world was capable, to have discovered his wonderful glory unto it, in a work of Creation.

Now Secondly, for the work of Sustentation, whereof the Apostle *Heb.* 1. 3. declares, *he upholds all things by the word of his power*; that is in him, no less great, no less wonderful and glorious then the other: All Creatures had no more power to preserve themselves or others in the State God hath made them, or preserved them, then they had to make themselves at first, or one another, did not he as well communicate a support

ſupport to them in their Being, comforte & operations continually, as well as at their firſt ſubſiſtance: Creatures may by his order adde an accidental form to Gods matter, but God by his glorious work of Suſtentation, by the ſame efficatiouſneſs wherewith at firſt he made all Creatures in their kinds, keeps all, both their matter and eſſential forms together; to which purpoſe, the Apoſtle in that excellent diſcourſe of his (*Acts*. 17. 24.) of all theſe temporal works of God, brings in this forcible reaſon, *ver*. 28. in ſome ſort acknowledged by very heathens: *in him we live, and move, and have our being*. If God ſhould but withhold his powerful ſuſtentation from any or all Creatures in the world, they would ſuddenly be reſolved into their firſt nothing. For what is the order, or courſe, or ſtrength of nature in all ſorts of Creatures, but what God firſt aſſigned to them, and ever ſince at his pleaſure preſerveth in them, but altereth when he pleaſeth; the Soul muſt needs guide and act the body, as God appointeth it, while it ſtayes therein, becauſe a natural agent, but God as a free and voluntary agent, can withdraw his ſupport and actings from the Creatures, or ſtop them as he pleaſeth: But now to

consider, that in an ordinary way of support, God hath held up the whole Creation for now allmost 6000. years in the whole, and all the main substantial parts of it, and that in so strangly different manners and wayes. The great Ball of the Earth, to our understanding, hangs upon nothing, poysed with its own weight; the *Psalmist* tells us that *God hath founded it upon the floods*, *Ps.* 24. 2. Yea, but the waters and the earth are two heavy bodies, that now make up one Globe; and there is nothing contiguous to them but the thin adflitting penetrable ayre, wherewith they are incompassed round about: and yet this Globe stands so firmly, that it cannot be moved, *Psal.* 93. 1. & 96. 10. In both which places, the Holy Spirit would have men know from this, that God raigneth: yet the principles moveable, the parts moveable, all things in it and upon it continual changeable, and moveable, and have been for so many thousand years, and yet the foundation remains immoveable, not of its own nature; but at the pleasure of him that upholds it; and that after all the transactings, concussions, successions, intercourses and changings upon the earth, since the first Creation

of

of it, yet those foundations are never the more shaking, never the more tottering, worne or decayed; yet all this time the upper part of this world, the material heavens, are upheld in a contrary course, in a strange unconceiveable seemingly violent circumvolution and turning about, wonderfully continued, even for the preservation, use and benefit of all sorts of Creatures in the inferior Orbe, which I can now only hint at, (being not my direct business in hand) yet those heavens are as much unworn with their motion, though so quick, so constant; so fracil as much unwearied or unweakned with their work and influence, so great, so efficarious, so long continued; as much undecayed in their beauty, in their glory, in their as primarie excellencie, though they have been as long invested with it: So that by this little touch of this matter we may see that there is a wonderful glory in Gods work of Sustentation and upholding the world.

His third glorious work in the world, which is no less wonderful and powerful, namely, his Gubernation and ruling thereof; concerning which, if we had but eyes to see, and understandings to conceive aright,

wisdome to discern, memories to retain, and faith to beleeve as we ought to do, what God hath done in his most Soveraign Administrations in the world, ever since it had a being; not in smaller things, but in the greatest; not in some things, but in all things; not at sometime only, but at all times most powerfully fulfilling his own word, even in the most unsteadie things, as *Ps.* 148. 8. *Fire and hail, snow and vapour, stormy wind, they all fulfill his word*, most irresistably accaccomplishing his own purpose, most infallibly fulfilling his own counsel, most unchangeably establishing all his decrees, in all things, fully, perfectly, irresistably fulfilling all his own pleasure in all things past, present, or to come, ordinary or extraordinary, whatsoever they be, whether natural or supernatural, voluntarie or unwilling, reasonable or unreasonable, they are all his subordinate, constituted, regulated, actuated, instruments, and inferior agents by themselves, with, under, or from others, in what way soever they work, or by what means soever they are acted, it is all to fulfil his holy, just, wise, and good pleasure, and that infallibly through all the world; though some self-will adorers, and Reason-admirers, either

either for the want of true faith, or at leaſt the due improvement of it, (as is to be feared) to their own prejudice, and others inſnarement, do not fully acknowledge all this, becauſe by their own principles they cannot reach it; but why ſhould little Cives expect to contain the whole Ocean? the works of Gods glorious Gubernation, are a great altitude, never ſufficiently to be attain'd by humane capacity; they are a great deepe, no reach of underſtanding creatures can fathome them; his pathes are every where, as the *Pſalmiſt* ſaith; in the ſeas, in the ayre, in the heavens, in the earth, amongſt men, and amongſt devills; and yet his footſteps are not known, as the *Pſalmiſt* goes on: how glorious then would this work of God (being duly weighed) appear likewiſe, for we muſt not now inlarge upon it, but proceed to our main work, which is the ſecond thing we mentioned to be done under this head, *viz.* To tender ſome glimpſes of Gods more glorious work of Goſpel grace diſplayed in his Church in the world, though all the other are very glorious in their kind and order, ſuch as are agreeing to the wonderful excellencie of the infinite and moſt glorious God, yet in the glory of

Gospel grace, it shines out more eminently then in all the other: some may by the view of a weak sighted discoverer, be pointed out to see much more, then otherwise, that undiscovered to them, they might have observed, and being in the way may discover much more; children and weak persons where they know the way, may sometimes well direct strong and skilful travellers advantageously in their journey.

Should we proceed to speak of this Glory of the Lord, it is the wonder of wonders, the miracle of miracles, the greatest astonishment of men and angels, in the greatest perfection of their understanding and capacity, in which, for which, and by which, God will everlastingly be admired, adored, and magnified by all of them, that shall be blessed to all eternity; you heard before, it was not only Gods design, through all time, but likewise his eternal purpose before time was, and when time shall cease to be; in reference unto this, not only a counsel of the blessed Trinity of persons, in the Unitie of of the divine essence, is, not only called, but most wonderfully, gloriously, powerfully manifested, exercised more and more, so that never any thing in the world appeared

comparable

comparable to it. It is for ordinary persons to make a useful medicine of wholsome and good ingredients, but it shews the skill of an expert and learned Physitian, out of most dangerous poysons and minerals, and the like, to compound a forcible restorative in a seemingly desperate cure; so it was consonant to created capacities, to conceive excellent things of the outward works of God; but how to conceive of such a work of restauration, much more to contrive it, and most of all to accomplish it, was unspeakably above them. When man that was made little lower then the Angels, and crowned with glory and worship, and all things put in subjection under his feet, as the *Psalmist* excellently, *Ps.* 8. When God had put him into possession of a whole world, and allowed him the comfortable use of all good things, given him dominion over all the creatures in it, had Gods Image upon him, might have near communion with him, and had his favour towards him, which would have been the very life of his then living Soule; that then such a person at the instigation of such an enemy, upon such slight sollicitation, for a purpose so vain & bootelesse, in a case that might appear so desperately

dangerous, and of which he was most certainly forewarned by God himself, and forearmed against it by a terrible threatning, which was wretchedly and wofully turned into a most sad prophesie; and all this to the great dishonor of so gracious a Creator, so bountiful a God and Father: Now had not God in this case wrought salvation himself, none would, none could, none durst, none knew how to go about the work: now therefore there is a way for a glorious Trinity, in a unity of essence, most wonderfully and gloriously to manifest it self before the face, and in the behalf of all creatures, men and Angels; when the Almighty God had been so robbed of all that glory due to him, by that great and good work of his Creation, he will now take occasion more wonderfully, and more graciously, yea, most wonderfully and most graciously to discover himself unto his formerly, so excellent, and so happy, but now so vile and so miserable depraved creature, as a Father, not only unthought of, but also altogether unsought for, by a most powerful work of redemption, and restauration; and in this, each of the three most glorious persons, in the most holy

holy and moſt bleſſed Trinity, doth manifeſt himſelf in his own peculiar, moſt powerful, gracious, and moſt glorious work: God the Father reveales himſelf in a way of relation to his natural and only begotten Son, that by a free grace then revealed, but long after to be accompliſhed by him, he might, to man his now loſt creature, again become his Father through grace: The ſon of God as a mediatour betwixt God and man, is a middle perſon, betwixt both, and having on him the natures both of God and man, that he might remove thoſe partition walls of the infinite wrath of God on the one ſide, and the ſtayn and guilt and power of the ſin of loſt man on the other hand, he offers himſelf as a propitiatorie ſacrifice for man, to appeaſe thereby his Fathers wrath againſt him, and reſtore him into a State of grace: And that ſuch his goodneſs might not be caſt away, as that before conferred by Creation upon him was, God the Father, and the Son will ſend the holy Spirit, who proceeds from both, by whoſe all-powerful efficacious grace, that moſt glorious manifeſtation of God the Fathers incomprehenſible goodneſs towards loſt man, and that moſt gracious manifeſta-

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tion of God, the sons most tender love and compassion towards lost man, this work of salvation should be irresistably and most effectually carried on, by informing the mind, reforming the will, conforming his heart and soul to the will of God, and confirming the whole man in his reformed condition, and all this by bringing home this gospel discovery of the Glory of the Lord, spoken of in the Text, and by that his peculiar work and undertaking, as we shall endeavour by the assistance of the said Lord the spirit, in due time to shew from the last words of the Text.

Now according to this three-fold manifestation of the glory of the Lord, from the beginning have all the most glorious dispensations of the grace of God the Father, the Sonne, and the holy Ghost, ever since been derived, revealed, communicated, applyed, preserved, conserved, rewarded in the souls and persons of all Gods faithfull servants in all Ages, and so will be to the end of the world: and was but mens Religion setled upon this foundation of Gods own laying, and steered in a right course to his own end, that as all grace is from himselfe, so the glory thereof might be given to him alone;

how

how might the Church of God be setled in truth and peace? But let us a little view the most radiant beames of this incomprehensible love, this supernatural grace, this divine Glory of God the Father, Sonne, and holy Ghost, as from time to time they are darted out of Heaven, and powerfully sent home into the souls of poore sinners upon earth, together with the reflexions of those radiant beames in and upon those poor sinners souls; for I speak not here of those close stopped bottles, that will suffer no good liquor to fall into them, though much fall upon them; yea, though cast into a sea of water, yet none can enter, because they are close stopt up; or such dark Lanthorns that receive no light, though they be set in the bright Sun-shine at noon-day: but of such, as like burning or looking glasses, in the beholding of this glory, as in the Text, receive from the Sunne of Righteousnesse that shines most gloriously in their Hemisphere only, as the light of old did in *Goshen*, when thick darknesse was in *Egypt*; receive (I say) from him both light and heate and brightnesse, *and are transformed into the same Image*. Where should I begin to speak of the glory of their transfiguration? or when should I make an end? Look upon their birth,

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it is celestiall, it is divine, it is [ἄνωθεν, ἐκ τοῦ θεοῦ] it is from above, it is from God, so they are not only a truly noble or Royall, which the vaine world is apt too much to prize alone, but they are also a reall divine Race, 2 *Pet.* 1.4. But this glory of theirs being that of the Queens Daughter, is mainly within, this spirituall life of theirs *is hid with Christ in God*, Col. With this new birth and life is conveyed a divine and spiritual illumination into their souls, with this is inseparably conjoyned a particular spiritual application of every sacred truth, by that illumination discovered out of the word of God, by any means, whereby God sets it before them; from this application proceedeth love, which labours to manifest it selfe in an affectionate constant endeavour of all due thankfulnesse and obedience to his divine Majestie, in the improvement of all grace received, and all gracious dispositions and affections, and in the performance of all duties toward God and man; and so when the holy Spirit hath taken possession, Christ sits regent in all their souls, where he hath a spiritual and invincible Kingdome, of which there shall be no end; whose Subjects shall never be traytors, nor revolters from his Divine Majestie;

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bribes shall not allure them, terrours shall not fray them, they are sworne feodaries to him, and will approve themselves his liedg Subjects; their Rule and Law is Gods word, their Strength is his grace and joy, their Teacher and counseller and comforter is his sacred Spirit, their Tower of defence and rock is the rock of Ages, their Guard the holy Angells, their Annuitie or portion the good of the earth, the ayre, the Seas, here in their non-age; their present inheritance, the grace of God, the favour of God, the peculiar providence of God, the promises of God, the Covenant of God, with all the benefits of redemption purchased for them by that infinite ransome of the blood of Christ, needfull for them in their pilgrimage here on earth, till they enter the possession of the heavenly and eternal Kingdome of Glory.

And this constant course of glorious Gospel grace, God the Father, Sonne, and holy Spirit, have manifested and magnified themselves by, to the true and invisible Church, throughout all generations to this very day, (though in different manners and degrees) and still will doe so to the end of the world; and this glory of the Lord is so great in the

eyes

eyes of true believers, that if all the excellency of temporal glory, not only of the Kings and Kingdoms of the world, but the Glory of the Sunne Moone and Starres, were united into one, it would seeme to them obscure and contemptible in comparison of this: and so full of sound comfort is their interest in this glorious grace, that were they offered the wealth, the pleasure, the honour, the favour of men, the confluence of all the seeming worth of the world, without this they would (in their right temper) refuse and reject them all, as an incompetent offer; yea faithfull *Moses*, and all the Martyrs in their times, would rather chuse to suffer affliction with the people of God to injoy this, than to have the pleasures of sin for a season; for oh the pearlesse worth of their secret, but certain injoyment of the favour of God, their secured interest in Christ, the guidance, the teaching, the comfort of the holy Ghost, his life-giving grace, his grace-working Ordinances, the spiritual pleasures of his house, their communion with himselfe, the satisfaction, the securitie, the soul-ravishments of his love, with the reflections thereof, their love againe to his Divine Majestie, that twofold righteousnesse of Christs imputed, and theirs endea-

deavoured, *that peace of conſcience that paſſeth underſtanding, that joy in the holy Ghoſt unſpeakeable and glorious, in which the Kingdome of Heaven doth conſiſt*, as the Apoſtle witneſſeth, *Rom:* 14. 17. The Glory indeed of this Kingdome is not diſcerned, but by the ſpiritual eye of faith; the happineſſe thereof is not injoyed, but in the particular application of a truly believing ſoul; herein Chriſt ſhews wonders among the dead, as himſelfe ſo ſtrongly aſſerteth, *Joh:* 5. 25. *Verily, verily, I ſay unto you, the houre is coming, and now is, that the dead ſhall heare the voyce of the Sonne of God, and they that heare ſhall live.* Hereby Chriſt gaines a ſoveraignitie above all that is called God, as the Father promiſed, *Pſal:* 2. 8. *He hath the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion*; neither can he be deprived of his Subjects, *the gates of Hell ſhall not prevaile againſt them*; no not of the weakeſt by the ſtrongeſt, none ſhall be able to pull any one ſheep from his fold; for hereby the ſoul of a converted ſinner is inſeparably united unto him. By this Goſpel grace the taſte and diſcerning of divine and ſpiritual things, is made truly cordial and comfortable unto believing ſouls; Hereby God is ſet up in the

highest place in the soul, in all he reveals himselfe to be; Hereby he is sought unto for all, acknowledged in all, what ever means or instruments he useth, believed in all he saith, honoured in all he doth, in prosperitie or adversitie, in particular or in general, to themselves or others, praise returned unto him for all mercies, how or what way so ever conferred, feared above all, rejoyced in and delighted in above all that can be conceived of creatures, incomparably: This makes them measure all Glory by Gods Standard, and weigh all comfort in Gods Ballance, and try all treasure by Gods Touchstone, and none of these will be approved by them, but what hath his allowance: Hereby God overcomes darkness with light, corruption with sanctification, trouble with comfort, disquiet with peace, sorrow with joy, opposition with support, weakness with strength, assaults with victory, danger with securitie, sufferings with rescue, death with life, and this not only once but often, not sometime only but at all times, not in some respects only but in all, not against some evills only but against all, not for some continuance only but unto the end; for though every way *many be the troubles of the righteous, yet the Lord delive-*

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reth them out of them all, Psal: 34. 19. And all this grace, in all the varietie of the glorious manifestations thereof, is in the light of the glorious Gospel of Christ, *Chap: 4. ver:* 4. And in the light of the knowledge of the glory of God, in the face of Jesus Christ, *v: 6.*

And now in the third place, for the further illustration of this greatest glory of the Lord, manifest to his Church in this world, let us come to those respective considerations, wherein it will be yet more evident, that this Gospel glory is the greatest glory of all that in the world God hath, or doth, or will manifest, yea or any living in it can behold.

Now for manifestation of the many more glorious excellencies of Gospel grace, above all the other glorious works of the most blessed God, wherein he hath discovered his wonderfull excellencies in, and for his true Church upon earth, as revealed, carried on, to be accomplished here, and fully perfected in heaven.

We shall further endeavour by his most gracious assistance, to display the transcendent glory of this work above all the other, in these ensuing particulars.

First, In respect of the more glorious nature of the work.

Secondly, In respect of the more glorious matter of the work.

Thirdly, In respect of the many wayes considerably more excellent foundation of the work.

Fourthly, In respect of the most glorious structure, forme, and frame of the work.

Fifthly, In regard of the long continued time for the raising of the work.

Sixthly, In regard of the way of the raising of this work, by the constant shining out of the wonderfull glory of the Father, Sonne, and holy Ghost, all the time it is in raising.

Seventhly, In respect of the subordinate means of raising up this work.

Eighthly, In respect of the object for which, and in reference to whom, it is immediately contrived and raised.

Ninthly, In regard of the ends wherefore it is contrived, carried on, raised, and to be perfected in reference both to God and Man.

Tenthly, In respect of the many excellent uses to be made by all men here, of the contriving, carrying on, and raising of this work, and what will be made of it by glorified Saints and Angells hereafter in heaven.

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Eleventhly, In respect of the effect of all that concerns the manifestation of all the gloriousnesse of this work to good and bad men, and Angells, here and hereafter: And if *the Lord the Spirit* shall be graciously pleased, to carry us along in any competent manner, but to hint or point out unto any Arts of men, the manifold transcendent glory of this Gospel *glory of the Lord*, I hope some men, by his blessing, may have the transforming glory thereof, if not altogether wrought, yet in some measure increased in them by the same Spirit, by whose guidance as we endeavour to doe it, so we shall endeavour to pray unto him for it.

First therefore; of the first, *viz.* the respective consideration of the more glorious nature of the work, above the nature of the works of Creation, Sustentation, and Gubernation or Providence; which though they be the Works of the All-glorious God, in their kinde and degree suitable to the Author, yet is this more excellent worke of his in its own nature eminently many wayes much more glorious, and particularly in these Considerations following.

First, In that the Creation, Sustentation, & Gubernation of the world, are of corruptible

principles and materialls in continuall transmutations and changes, generations and irruptions, increases and decreases, all in successions, nothing in continuance or stability, excepting Angells, and the souls of men, which though they be in the world, *yet they are not of the world*, as Christ said his Kingdome was not of, which in great part they are; but the great work of Gospel grace is of a spiritual and incorruptible nature, suitable to the Author of it; and as the nature of a thing is neerer to him, the more perfect it is.

Secondly, All the former great works of God respect inferiour creatures, and the outward being and well-fare of man, and directly reach no further; but this respects the inward and spiritual well-fare of man, and tends directly to the advancing of that; now as the use and improvement of a thing is more excellent and glorious, much more is that which is the cause of it.

Thirdly, As the first works consisted of corruptible principles, so their continuance and use will be but for a time, and shall have their periods and cessations; but this divine Gospel grace is of an eternall being, and will remaine in its use and excellency to all eternitie.

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Secondly, And as in respect of the nature of the work, so this Gospel grace is more glorious than all the other in respect of the matter of the work. Base and mean materialls doe obscure, and not illustrate the glory of a work; *Who can bring a clean thing out of an unclean?* saith *Job*, *not one*. God put at first a living soul into a body made of clay, but the body did not thereby become of the same excellency with the living soul: but this work of Gospel grace hath such a matter, as is of a divine wonderfull and incomprehensible excellency, which we must not understand [*Materiam ex qua*, as in worldly things, but *circa quam*] not corporeall, but notional and intellectual, not matter *subjectivè* but *objectivè*, as the Schools distinguish; that is to say, the matter of this work is so conceived, rather in respect of our understanding, than the realitie of the thing, which is beyond measure glorious.

Thirdly, But to come to the third respect, wherein it is more glorious than all the other fore-named works, and that is in the many wayes considerably more excellent foundation of this work: the more wisely, advantageously, and surely, any great undertaking hath its foundation layd, the more excel-

cellency it addeth to it; and if this be not provided duly for, the greater the undertaking the more hazzard, the more cost and labour, the greater disappointment and losse; Hence because warre is a great undertaking by men, therefore saith One, *With good advise make warre.* Now the gloriousnesse of Gods laying the foundation of this work, will appeare greater than of all the other, in these particulars following.

First, The foundation of this is more profound, and more deeply layd than of all the other.

Secondly, That it is more secretly and hiddenly layd, than of all the other.

Thirdly, That it was a more difficult foundation to be layd in severall respects, than of all the other.

Fourthly, In that it is a foundation more surely layd, than of all the other.

First, The commendation of the profoundnesse of a foundation, is, as it is layd in the due proportion to the greatnesse of the work undertaken, whereof it is the foundation; now the greatnesse of Gods work in decreeing, revealing, carrying on, and accomplishing his glorious work of grace, is infinitely excellent in all dimensions, intensive, extensive,

sive, yea beyond all dimensions, mentall or reall, eternally infinite, which cannot be said of any or all his other works, as may thus be evidenced.

First, In that this most glorious work was not undertaken for them, but contrarily, they were all undertaken and are carryed on for this, they were and are but the *Substrata* for this, and it is their greatest excellency, that their beeing is in reference unto this.

Secondly, In that this most glorious work is not subservient unto them, but they all along unto it, ever since their first beginning, and must be so untill they cease to be: God makes use of all his inferiour actings in the world amongst all sorts of creatures in all times, as subservient one way or other to this glorious Grace.

Thirdly, In that they, or any, or all of them, are not the end of this most glorious work, but contrarily this is the very end, every way chiefly considerable, wherefore they were or may be done hereafter, it is their *finis operis & operantis*, it is their *finis intentionis & durationis*, that is, this is the end they were done for, the end why God did them, he purposed them for this, and no longer to continue but for this, *viz.* till this great mystery

of God should be finished, as in *Rev:*

Secondly, The next particular considerable, which we named in the excellency of Gods laying the foundation of this most glorious work, is the secrecy of it, it is an hidden foundation; this follows in some sort from the other, yet all foundations that are deep are not secret, they may be searched out, they may be discovered, they may be revealed, they may be inlightened; but this was a secret hidden in Gods own counsell alone, when all the other foundations were open to men and Angells; yea this was not nor could be known, till himselfe made it knowne, nor any further, then as he was pleased from time to time to cause it to be further known by men or Angells, and only rightly known to those good men, to whom he himselfe and his holy Spirit are pleased to reveal it, and make it known unto: and it is not only in generall in that respect of the great mystery of God, but in respect of particular persons; all men know not in this sense the *great mystery of Godlinesse*, nor the *mystery of the kingdome of Heaven*, though they often heare it and heare of it, but they only *to whom it is given*, *Mar:* 4. 11. Yea to all others the mystery of God, and the mystery of Godlinesse, are

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mysteries indeed, *hidden from their eyes*: And hence things peculiar to the faithfull are said thus to be hidden, they have an *hidden life with Christ in God*, *the hidden Manna*, *the name in the white stone, that none can reade but he that hath it*, Rev: 2.17. Hidden waters of life, drawn by the secret hand of faith out of the Rock Christ; they have the *hidden man of the heart, which is acceptable unto God*, 1 Pet: 3. 4. And yet all these, though they be hidden from the world, are well known to them: and herein God wonderfully glorifies himselfe in his most wise counsells, that the secret issues of them cannot be discovered by any enemies, though he sees all their secret and foolish counsells to the contrary, and laughs them to scorne in all things, for he hath determined to disappoint them all in all they mainly drive at; and what ever devices are in their hearts, his and only his counsell shall stand, *Pro:*

Thirdly, The next particular we shall consider, in the laying of this most glorious foundation, is, that it was a more difficult work to lay it, in several respects, then any of the other; not more hard in respect of God, for to his power and wisdome all things are alike easie, the greatest as well as

as the least; but in regard, first of the nature of the work, secondly of the opposition that was, and is, and will be made against it while the world standeth, all which time, *Michael* and his Angels fight with the Dragon, and his Angels.

First, The laying the foundation of this work was hard, in regard of the wonderful excellencie which was therein to be shewed, and infinite wisdome, power, mercy, justice, holyness, goodness, faithfulness and truth; and so transcendently, that nothing in the whole world in any of these respects is to be found like it, nothing to be compared with it; τὰ καλὰ καλὰ is a received position, that excellent things are hard; here then being the greatest excellency, must needs be the greatest difficulty.

Secondly, Hard, by reason of the great and strong opposition, that would ever be made against any appearance of any thing of this work in the world; when God laid the foundation of it, he perfectly knew what would be the hatred, violence, subtilty of the devill to oppose it at every turne in the world; he perfectly knew the interest the devill would have there, to be for a time, by usurpation the God of the world, *Eph.*

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he knew what great and how many subjects he would have there, how loyal they would be to him their Liege Lord, resolving to forsake all others to cleave to his service, to be subject to his commands, to his pleasure, to the Scepter of his Kingdome; and he knew well long before, how many great and hypocritical nations in a great part, Satan would have, though sometimes more and sometimes less, under such his Dominion, that with the whore in the *Proverbs* would say, they have done no evill, while their eyes, their hearts, their lives are full of adulteries in Gods sight; yea, he sees when they pretend most love to his dear son Christ Jesus, they mean to murther him in his living members, and so [*sub nomine Christi militant contra Christum*] under the name of Christ they fight against Christ (*manibus pedibusq;*) as we say, with all their might; and no marvail, for all that while, heart and hand, tooth and nayle, they are for the devill. Aboundant discovery might be made of this difficulty, that God fully knew, and in every particular fully discovers every moment, in every place, in every person of every ranke, in every thing. Oh would all sorts of such persons, but seriously weigh, how foolishly

fooliſhly they go about to make Gods great deſign difficult, of which, notwithſtanding, he hath laid the foundation moſt ſure, as we ſhall indeavour to ſhew; But yet here is not all, for thirdly, when God laid this foundation, he ſaw a greater difficulty then all theſe from the devil, or the world; he ſaw (in reſpect of them for whom that great undertaking immediately was) there was not only *incapacitas*, but *repugnantia objecti*, not only an uncapableneſs, but a reſiſtance by ſuch as ſhould receive the benefit: If a moſt noble and vertuous Prince have his royal and dearly beloved conſort, carried away by malitious and moſt hateful enemies, this would but incite him the more to lay out his intereſts for her reſcue, but if when all is done, he findes her affections ſo alienated, that ſhe joynes all her Intereſts with his enemies, not only to avoid, but alſo to reſiſt her Royal and moſt loving husband: this deadens the deſign, makes the buſineſs much more hard; this, and much worſe, was the caſe when God laid the foundation of his moſt gracious work, he knew we would joyn with our hateful enemies, and reſiſt our greateſt good, and this difficulty therein, he moſt graciouſly provi-

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ded againſt; in his other works there was no ſuch incapacity, much leſs reſiſtance; when he ſpake the word, they were made, when he commanded, they were created, and ever ſince, what ever the Lord pleaſed he hath done in heaven, and in earth, in the ſeas, and in all deep places, only man is the untunable ſtring in the harmony of the Creatures in this inferior Orbe, and ſo fooliſhly wicked, he will not only reſiſt his God, but his own good; this was indeed exceeding hard to provide againſt, and a difficulty invincible in regard of all creatures, but not too hard for the infinite wiſdome and goodneſs of a moſt gracious God to provide againſt, and overcome by Goſpel grace.

Fourthly, As the foundation of this work of God was harder to lay, then of any other of his great works in the world, ſo likewiſe it is more excellent then the reſt, in that it is moſt ſurely laid above all the reſt, what reſpected man in the Creation, though an excellent Creature then, yet was on ſo unſtable a foundation, that it was ſuddainly loſt. Now for ſuch queſtions, whether man might not have ſtood longer in that Eſtate? or how long? or what ſhould have become

come of him when the world should end? or the like, we shall not meddle with them, being secret things belonging to God, and not revealed, which only belong to us, and to our children; that in his greatest perfection he did not stand, and therefore was not upon a sure foundation, while his happiness was in his own keeping, the Scriptures plainly shew, and the woful experience of his whole race doth sadly declare, had not the infinite grace of the Almighty *Jehovah*, provided a firme basis of Gospel glory, *Isai.* 28. 16. Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; a Text often recorded and expounded of Christ in the New Testament, but very fully by the Apostle *Peter*, 1 *Ep.* 2. 6, 7, 8. who is therefore called the Mediator of a better Covenant, *Heb.* 8. 6. and the surety of a better Testament, *Heb.* 7. 22. Because in that God hath not left the security thereof in any hand but his own, his arme brought salvation, upholds, applies, salvation to his people, to whom he is gracious, because he will be gracious, and shews compassion, because he will shew compassion, in giving to them the sure mercies of *David*,

Isa.

Isa. 55.3. Which the same holy Kingly Prophet *David* in his high rapture resolves us, ברית עולם שם לי because he hath put or set for me an everlasting Covenant, ordered in all things and sure, for this is all my salvation, and all my desire, 2 *Sam.* 23. 5. And this is Gods sure mercies to him, and if it was possible to make it more sure God adds his oath to it, *Psal.* 110. 4. Concerning him that was to be the Mediator of it, *The Lord hath sworn, and will not repent, thou art a Priest for ever, after the order of Melchisedec*, which is specially applyed to this Gospel glory of the Lord, *Heb.* 7. 22. even through him who was *after the power of an endless life, v.* 16. ζωῆς ἀκαταλύτου of a life not to be loosed: And our Apostle, to declare the sure laying and remaining too of this everlasting, all-ordered, sure covenant of God to *David*, and sworn to Christ, adds the seal thereof, 2 *Tim.* 2. 19. and plainly assures us, *That this foundation of God standeth sure, having this Seal, the Lord knoweth them that are his.* And thus at present, of that many wayes considerable foundation, of this most excellent and glorious work.

We come now in the fourth place, a little to take a view of the more glo-

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glorious structure, frame and forme of this work; now though the frame and forme of the world, as it is Gods Creature made, upheld and ordered by him, hath a great glory in it, yet that glory, as the Apostle in somewhat a like case speaketh, is not glory compared with this, for as the nature and the matter of this did exceed the other, so the forme, as we shall indeavour to shew, will appear to exceed theirs much more, even as much as an essential forme exceedeth an outward shape or figure obvious to the eye; for as the Phylosophers say of the Soul, it is, *tota* in *toto & tota* in *qualibet parte*, so we may say of the form of this wonderful glorious work, which seems to be this [the glorious shining forth of Gods most free and infinite grace unto men and Angels here and hereafter] which, as our Saviours expression is, to all single-eyed beholders, is obvious to be discerned, yea, there is no part of the foundation or fabrick of the whole work, wherein it doth not wonderfully shine out to such soules (in their better temper at least) which if it do not unto any (at least when they are themselves) it is because they are not, as in the Text, transformed into the same Image: if the

the glory ſhining in the work of the Creation, when that was finiſhed, was the reaſon then, wherefore the Lord bleſſed the ſeaventh Day Sabbath, and hallowed it, that his people might have a weekly opportunity to worſhip and celebrate his praiſe, for the innumerable benefits conferred on them by Creation; then how much more, may the glory ſhining much more brightly, when Chriſt Jeſus our Lord having finiſhed the whole work of redemption by his reſurrection, gloriouſly triumphed over all adverſe powers of darkneſs, occaſion him the Lord of the Sabbath, to put it over to the firſt day, and is juſtly therefore by his holy ſpirit intitled to himſelf the Lords day, our Chriſtian Sabbath, *Rev.* 1.10. even when in the higheſt raptures he communicated ſo divinely to that beloved Diſciple, the great things to be accompliſhed in reference to the Church and her enemies, to the end of the world: now as the perfected glory of the Saints hereafter, ſhall ſwallow up the inchoate glory here, or as the glory of the Lord our redeemer, ſeems to eccliypſe the luſtre of the glory of the Lord our Creator, as the ſhining light of the ſun doth the brightneſs of the Moon, when they appear both together

in our hemisphere, even so is the glorious forme and beauty of this work transcendently above the other.

Fifthly, The largeness of the time, or continuance allotted for this work, above all the other excellent illustrations of it. First, *Creatio fit in instanti*, so the Learned, Creation is done in an instant; the whole work was finished and celebrated in a weeks space at first, sustentation is the continuance of that for a limited time; and Gubernation here, is but while this course of nature, or Creatures, or rather supportation in their rankes from God, is so variously disposed of in such wonderful manner, after the good pleasure of his will, but the time allotted for the contriving, effecting, applying, confirming, carrying on and perfecting this most glorious work of Gospel grace, is not only a long time, but all time, and not only time, but eternity too, yea, all eternity in reference to the eternal and coequal Trinity of persons, in the unity of the divine nature: Now this illustration of the length of time, for raysing a work, may more clearly appear from a threefold evidence; First, of nature, the baser sort of creatures soon come to their height of stature, as is observable in

varieties

varieties of sorts of plants, and beasts, and fowls. Secondly, in Reason, the more excellent the nature of a work, and the more accurately it is to be wrought, the longer time is required to provide for it, to accomplish it. Thirdly, in experience, both of Nature & Art; by all which, the long continuance for the raysing of this work, may be manifest above all the rest, which is an other of its excellencies; unto which let us now adde the

Sixt, Namely, in regard of the way and manner of the raysing of this work, by the constant shining out of the wonderful glory of the Father, Son, and Holy ghost, all the time it is in raysing. Oh the unspeakeable splendor of the wisdome and power, of the grace and goodness, of the mercy and truth, in reference to all the holy persons in that undivided Trinity, made evident therein, from the beginning of the world, and shall be to the end thereof, in such glorious manifestations, continually, breaking forth through all successions of Ages, as can never be sufficiently admired, nor much less celebrated with praises both from men and Angels, in all things that concern the way and manner of the revealing & exhibiting, as

will be of the perfecting of that most precious grace, from and by those sacred persons derived. Whether we respect the sufficiency, the sureness, the efficacy, the happiness in such way and manner continually held out, and communicated unto the world: First, sufficient to make up all the Creatures wants, to answer all their doubts. Secondly, Sure to remove all their fears, & settle all desirable security to them. Thirdly, Effectually to carry on against all obstacles, and to accomplish all and more then they could hope for or desire. Fourthly, To administer what ever good they are capable of receiving, to make them perfectly blessed; let your thoughts be inlarged upon these particulars, I must leave them as the dry bones in *Ezekiels* Propheſie, till the Spirit causeth flesh to come upon them, to cover them; for I feare to be tedious, even in a subject so precious and pleasant, to such as have interest in it, but therefore not pleasant unto others, because they find not any to themselves, yea, they know it not, and therefore they desire it not, yea, they are not willing to know it, least they must loose those Idols wherein they take more pleasure: But thus much at present,

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of Gods own undertaking, in the most suitable manner to all his own most blessed purposes, respecting both himself and his creatures, according to his own good pleasure, as we shall indeavour afterwards to shew, and is evident from all passages to this purpose in holy writ, unspeakably above what is to be found in any other his great and glorious works, here being a way for the magnifying of the riches of his free grace, only revealed in his word, which is therefore magnifyed above all his name, as the *Psalmist* saith remarkably, *Psa.* 138. in such a concurrence of all Divine excellencies as is no where else to be found, since there and there only, we have the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 *Cor.* 4. 6.

Seaventhly, In regard of the subordinate meanes of raising up this work, [not here to speak of the chief, the holy Spirit as proceeding from the Father and the Son] for we shall have occasion to speak of him afterwards, as the Lord the Spirit, the prime efficient cause of the efficaciousness of all other meanes; but only of his inferior means, such as Angels, men extraordinarily inspired, ordinarily qualified, ordinances sanctified,

and providences, and many other means or Creatures, sometime at his pleasure blessed, to be in some sort instrumental in this work; For sometimes to use Angels in it, was an honour to it, but to have used them always, would have been terrible to weak and frail Creatures, besides otherwise incommodious to them; when as to use mans ministry is natural, familiar, affecting, as being of the same nature, and liable to the same miserie, capable of the same happines, provided for by the same God, tendred in the same way, concluded in the same covenants, obliged by the same engagements, and yet at his pleasure to use other wayes and instruments, shewes the freenes of all that grace; any of these [*pro hic & nunc*] in any particular case, he can use at his pleasure, but [*ex instituto*] by his appointment, the preaching of the word by men, is ordinarily his means, *Ro.* 10. 14. efficaciously to work this Spiritual grace in the Soul, yet natural, occasional, providential, moral means, he likewise sometime useth as helps thereunto, as natural affection, good examples, good institutions, good society, afflictions, judgements, dangers, troubles, as blessed by him to advance the same, and

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besides extraordinary working by men, what he doth ordinarily by them; he doth with great variety, to manifest himselfe a free and voluntary agent therein, and that means cannot do it alone; and therefore sometimes by babes and sucklings, by mean and unlikely instruments, in this kind, he sets forth his own praise, *Psal.* 8. 2. Another time he will use more eminent instruments, a *Moses* in the Law, an *Esay* amongst the Prophets, a *Paul* amongst the Apostles, learned, noble, eminent persons in gifts, in parts, in reputation with men, as better helps, that they may the better advance the grace or glory of this work of the Lord; and yet again, sometimes he denies the success to them, he gives to meaner persons, because he is bound to none; the Sacraments are likewise means to confirme and increase that grace, which yet is neither tied to them, nor yet cannot be had without them, yet not to be neglected, or much lesse contemned by men, because they are instituted and appointed by him: Again, prayer likewise is his own ordinary generall means to be used by all persons, at all times, upon all occasions; Pray continually, *Acts* 6. 4. Pray without ceasing,

1 *Thes.* 5. 17. To which thanksgiving is to be annexed, and sometime fasting, vowes, and the like; but prayer, I say, is his general means to promote the end of all the rest, and make them useful in his own work, the better to make all men to know and remember, that the efficacy of all the other, is only to be expected from himself, in the humble, faithful, and obedient useing of them all; so that all these meanes in their several times and kinds, are glorious, in reference unto the end of their chief Author, but all, and only, freely and voluntarily, according to his own good pleasure; and as all the means are his, so the effects must ever be acknowledged his, because they are not like other inferior means, meerly natural, but altogether voluntary to him, and all their success from his free grace.

But eighthly, for the object of this gracious work, for whom, and in reference unto whom, immediatly it is by him contrived and raised, and that is man, by his defection corrupted in his originall excellency, depraved in his miserable condition, forlorne, helplesse, hopelesse, and yet regardlesse of himselfe (the Epidemical disease of all his posteritie)

ſteritie) and leſſe regarded of any or all other creatures, who if they had regarded his miſerable condition, yet notwithſtanding had been altogether inſufficient for his reſcue or reliefe; he being a creature that had abuſed ſuch precious goodneſſe, ſlighted ſuch precious favour, ſo wickedly caſt away ſuch glorious excellence, fooliſhly loſt ſo great happineſſe both for himſelfe and all his poſteritie; and what muſt he then doe? yea rather what muſt he needs in that caſe deſervedly ſuffer? or whatſoever of wrath, woe, or miſery ſo great a ſin of ingratitude, unfaithfulneſſe, rebellion, pride, emulation, envie, folly, yea ſuch accumulated wickedneſſe againſt a moſt gracious God, and moſt bountifull creator, had made him and all his poſteritie to all eternitie juſtly liable to, namely, the infinite wrath of the infinitely glorious and good Jehovah: Oh where was then ſuch an object of ſo glorious grace in the whole Creation to be found? Angells ſinned in an higher rank and ſtation, and with a more generall and high attempt againſt Gods Crowne and Dignitie, when man that was in a lower condition looked only to be like God in knowing good and evill, not to be equall in dignitie to him; the Angels therefore are in Juſtice caſt down lower,

lowes, and so are become desperate damned Devils; Angels sinned without a tempter, but mans assaults were primarily set on by Satans malice, secretly and subtilly carried on by the Serpent and the Woman, his subordinate, or at least suborned Instruments: Angels sinned but individually, each for himselfe alone, they had no posteritie; but man, the roote of all his race hath worthily incurred both [*Panam Damni & panam sensus,*] the punishment of losse, and the punishment of sense, both for himselfe and all them. How was then the Justice and mercy of the infinitely wise God, in appearance, at a great contest, which should prevaile for or against man? Justice would be satisfied upon him, mercy would be glorified in him; Justice looks upon his sin against the infinite God, with all the aggravations of it; mercy looks upon the forlorne helplesse state of man, with all such mittigations and extenuations of his fall, as she could discover; here were indeed the fire and the wood, wrath and the fit object of it, *but where is the burnt offering,* as *Isaac* once said unto his father, when his father expecting he should be the Lambe, answered him more truly then he knew or thought of, *God shall provide himselfe a Lamb;*

and

and look what *Abraham* and *Isaac* here were but mysticall types and shaddows of, God had from everlasting really decreed, and in due time fulfilled, concerning that immaculate Lamb his only begotten Sonne, slaine in the same decree of his Father, before the foundations of the world were layd; *In him were Mercy and Truth so met together, Righteousnesse and Peace so kissed each other*, Psal. 85. 10. And what from everlasting he so decreed, in fullnesse of time he accordingly accomplished: The true *Isaac* beares the full burthen of his fathers wrath, and yet injoyes the fullnesse of his love, whilest that he beares it not for himselfe, but others, not for any the least declining of his own, but to finish the work his Father had sent him for into the world; not ignorantly and unknowingly, as his type, nor with reluctancy, as exceeding to be bound, but willingly and readily yeelding himselfe, reckoning it even Satans assault in a zealous *Peter*, when out of seeming love he adviseth him against it, saying, *Get thee behinde me Satan*; not was he forcibly constrained by his fathers power, but resolved of himselfe to lay it down voluntarily, being in his own power; and yet not so as to cast himselfe away like a desperate helplesse man, but

but still retained his power against all opposition to raise himselfe againe. O wonderfully mercifull Father! O wonderfully gracious Redeemer! how are all the discerning abilities of thy most excellent creatures swallowed up by this bottomlesse depth of thy infinite grace! When thou sawest there was none to deliver, that there was no Intercessour, *therefore thine own arme brought salvation, and thy righteousnesse it sustained thee*, Isa: 59. 16. Here, here was an object fit only for the wisdome, power, and goodnesse of an infinite God to shew it selfe, and in a way and meant suitable to the otherwise helplesse condition of such a wretched creature, who shall therefore have a wonderfull deliverer; but yet his misery at present shall not altogether be taken away, but he shall yet continue in that world wherein he first had sinned, that shall be to him the place of his prison, where he committed his first his late most hainous offence, and that the more remarkably, in that his former happy Palace, is now by his sin become a stinking Dungeon to him; his Paradise of pleasure formerly, is now become a very *Bridewell* for his correction; his painlesse exercise before, is now exchanged for painfull toyle, manifest by the sweat of his browes; instead

instead of his successfull labour without weariness, he shall be vexed with much lost labour and weariness therewith, [*Æthiopem lavabit, magno conatu magnas nugas aget,*] he shall often endeavour to no purpose, and greatly endeavour to small purpose; but yet worse than this, in his prison he shall have a Jaylour too, but the worst of creatures by defection, and his own worst enemy, his hatefull and first murtherer (at least in his hopes and purposes,) had not God then in such a case speedily, graciously, and unexpectedly stept in for his rescue or reprieve: But before such deliverance particularly can come home, by reason this cursed Jaylour, having man in some sort in his custody, endeavours to make him his perpetual vassal, and when in this he finds he doth prevaile sometime, such shall have the priviledge of his prison-house, but only for this most wretched end, to make them the more sworne slaves to himselfe, to others he will not vouchsafe the like libertie of their prison, but holds them fast in hard bondage, and because he would the more harden them for hell-torments hereafter, he begins to plague them with an hell upon earth, but not as men sometimes put in *Bedlam* by their friends to regaine

their

their wits, but to make them spiritually the more mad, and eternally the more miserable; any way to engage them the most temporally to his vassallage, and eternally to his torments, and the rather, because that enviously and spitefully, he yet surely knowes, there is a yeare of *Jubile* proclaimed from the most Soveraigne and Almightie King, and that there is a Deliverer Come, by whose appointment Heralds at Armes, or rather Embassadours of peace, are sent abroad to publish the same with the conditions thereof, upon abundant testimony under his hand and seales with sufficient authoritie and most certain evidence for mans securitie therein; but yet I say upon his own tearmes alone. But how doth the Devil their Jaylour now play his pranks, to disappoint the purpose of such published grace, and to keep his prisoners either from hearing (if possible) the sound of this good newes, by stopping it from their eares, or if he cannot doe that, to stop their eares against it by many diversions of hopes, or ease, or pleasure, or profit, or else by prejudice, or danger, or reproach, or feare, or persecution, or any thing, or all (if it may be) to hinder the same, that they may not come neare to hearken to those commissiona-

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ted Heralds at Armes, or Embassadours of peace; but if they must needs be within the hearing of them, he will disparage their termes, as too hard, impossible, not sure, not warrantable, or too damnifying, or the like; he will tell them false tales of golden apples, and sweet and pleasant grapes, which are growing for them in his Garden, when they are indeed but apples of *Sodome*, and grapes of *Gomorrha*, ashie apples, and bitter grapes; he will tell them much of great treasures and pleasures with him to be had, when they are, but as men say of Witches feasts in the caves of the earth, only phantasticall, but nothing reall; he will tell them of golden mountaines they shall have by his service, when there is nothing but fire and flames of brimstone in the bowells thereof, belching forth continually before-hand their noysome stench, with flames and smeake and ashes of Gods wrathfull displeasure against them; Yet all the Devills prisoners will hearken more to his lyes, than unto Gods Embassadours, or his truth, all the while they are in his bondage, and knowing nothing better than what they at present conceive they find, they will not be perswaded that there is any thing better than what they think they know; Neither

will

will they believe that they shall finde any thing worse hereafter, than what they at present feele; and so what with his charmes and baits on the one hand, and what with his gyves, manacles, and chaines on the other hand, their eares are either stopped like the deafe Adders that refuse to heare, or else bored through at his doore, like voluntary slaves readily agreeing with him for their own perpetuall bondage. But here the wonder-working God againe appeares, who having sealed some to the day of Redemption, and having given those unto the Redeemer, whom likewise the Redeemer hath particularly and fully ransomed, even those he will rescue out of that bondage, yea out of that death of sin and Satan; unto them are his Embassadours specially sent, but they likewise will not heare, and therefore while he sends many times and often for a long continuance, (it may be) and importunately by them in his own name, beseecheth them to be reconciled to him for their own good, though (happily) they may be roused a little sometimes, yet they are not raised from that sleep, and death, till God the Father, and God the Redeemer, by the Allmightie power of the *Lord the Spirit*, speaks home to their souls,

what

what outwardly, and only outwardly, they had heard before with their eares, many times (perhaps) only, but not regarded to reraine, till he himselfe comes in, and sets on the impression of his grace-revealing truth upon their hearts, with a secret quickening spirituall life; Upon discovery or feare whereof in any of Satans prisoners, their former Jaylour attempts with speed to hinder (if he can) if not to consent, yet to divert or retard, but (if he cannot doe that) he will still endeavour to make them drive on as heavily as may be, that, if at all, they will receive the offers of peace, yet they may doe it, as late as may be, that they may have the lesse comfort, others the lesse benefit, and their spirituall blessed Lord and Soveraigne the lesse honour or advantage thereby: But if they will, when once marked for Christs sheep, be departing from his Wolves and Goats, range and walk, he will help them to as much bread and water of affliction (if he can) while they are passing on in their journey to their new Master, as may last them all the way thither. And what mischiefe he is kept any way from doing against them, he will send Heards of his graceless Wolves, and of his filthy Goats and Swine, to doe for

 him,

him, and against Christs sheep, to destroy or defile them, or rend them for their pearles, or like his wild Boares out of the Woods to destroy them: But whilst they are passing a painfull pilgrimage, and often fall into a Wildered condition in this world, the great Shepheard of his sheep, that will loose none of them that are of his fould, he readily seeks them out, not so much for the place where, (for his eye is alwayes toward them, and upon them) as for the condition wherein, and the fit season of grace to be used for their advantage, they shall not then want needfull comfort, or needfull support, or necessary supply, oft they have all these largely allowed them, and if they have not at present, they have a store-house, a full treasure of all good to goe unto at need, and in their worst times they have two good friends at hand that will not fail them then, to wit, a good Conscience, and the holy Ghost, who hath taken possession of their soules; and these are strong helpers against the fierce and fiery assaults of Men and Devils, yea, they have hereby more help with them, and for them, than they many times themselves discerne; Their God is a God at hand, and not a farre off, Christ Jesus stands by them, being the grand Captain

of

of their salvation, *the Author and Finisher of their faith and patience*; the holy Angells are *have a charge to keep them in all their wayes*, *Psal.* 91. 11. The Saints on earth assist them by their prayers, direct them by their counsells, excite them by their examples, and encourage them by their confidence; And though sometime they must needs forgoe much, endure hard onsets, and combate long, yet this encouragement is inwardly given them, they shall have the victory infallibly in the issue; and so they come by degrees to know *there are more with them, than with their enemies*, and that therefore they shall have more strength to overcome, because their God is the Lord of Hosts, and commands (when he pleaseth) the Armies of their Adversaries, yea, when they least think of it, he then no lesse doth it, and when it seemes the most unlikely, he makes them know it the most infallibly. But if from the Worlds wilderneſſe, Christ at any time calls any of his servants particularly, for the exercise of any eminent grace he hath sent (as a love-token) into their soules, with *Peter* to walk towards Christ (when he calls them) upon a Sea of troubles, where there is no footing, but what faith finds; if at any time

their foote of faith should slip, or strength of grace begin to stagger, Christ is alwayes neere at hand to stay them, to hold them up; if they be weak, he will give them strength, if sick, he will be their Physitian, if they mistake their way, or know it not well, he will shew it, he will teach them; if they labour of any want, he will supply it; if they are liable to any danger, fall, or hurt, he will support them, he will deliver them, if they be any wayes hardly bestead in their worke estate, he will rescue them, and never forsake them, even all the while he is bringing them through a red Sea of adversitie, unto their everlasting celestiall *Canaan*; but sometime likewise he dryes up those waters, and when their implacable enemies pursue them most furiously and confidently, he makes those appearing raging Seas of troubles to become water-walls for their defence, whilst they speedily and safely passe through them unto a place of rest, and makes them inevitable executioners of their enemies ruine; In such tryed tracts of Grace, Christ walks on secretly but securely, with the Lot of his own inheritance, with the Camp of all his true *Israel*, that fight under his Banner, as with a pillar of a cloud to guide them by

day,

day, and a pillar of fire to enlighten their Camp in the night, all the time they are passing from *Egypt* to *Canaan*, from Babylonian bondage, to be made free Denizens of the New *Jerusalem*.

Now for such an object, in such a condition, so to receive such mercy, from such an holy and glorious Creator, so dishonoured, so disobeyed, so provoked, in such a manner, by such a deliverer, so applyed, so made effectuall, and that against such opposition, otherwise invincible, and otherwise inevitably sinking into desperate misery, never to be ended, eased, or remedied, and this in a setled certain course continued and made effectuall through all successions of Ages; may well be the wonder of mercy to all the world, and matter of admirable thanksgiving and praise, to all glorified Saints and Angels, through all eternitie to render unto his great name; no object therefore of goodnesse like this to be found in all Gods other works, as man so wretchedly miserable, so gloriously delivered.

Ninthly, For the ends wherefore it is contrived, carried on, raised, and to be perfected in reference both to God and man.

First, The chiefe end is glory, to the God

of all glory, the originall fountaine of it, the end and intendment of it, the dispencer and bestower of it, the primary and perpetuall owner of it, which whatsoever Creature assumes without his allowance, is therein an highly sacrilegious robber of God; for no man hath any thing but what he hath received from him, 1 *Cor:* 4. 7. Now there is no way wherein God hath manifested himselfe unto the world, or in any kinde in the world, comparably glorious unto this, and therefore this most excellent supreame end of his, must necessarily in the same proportion be advanced therein, to wit, in an higher degree by that work, than by any, or all others besides.

Secondly, That the revealing and exhibiting the excellency and goodnesse of this work, unto intelligible creatures, in this way, might afford them alway matter, and occasion, and the greateſt inforcement to set forth his praise suitably to what is discovered to them or received by them; and because the discoveries here are sometimes so great and wonderfull unto the Saints, they are therefore strangely carried on with divine and spirituall ravishment of soul, to magnifie the soul-quickening, sanctifying, and saving grace

of

of their most good God and mercifull Father, and that many times upon renewed returnes of his favours, after not only their troubles and afflictions, but after their manifold failings and sins, yea, sometimes after their hainous offences; & to others in the increase of spirituall indowments, experiences, gracious incomes of Spirit, heavenly communion and manifestations of Gospel glory to their souls, to the great dimming and obscuring of the lustre of all worldly glory in their eyes, and the beautifying of a very afflicted outward condition, in any way of the faithfull service of their great and good God, and even in their very sufferings for their most blessed Lord and Saviour Jesus Christ, which they by a gracious inward operation upon their souls, are not only inabled to think well of, and to observe favourable aspects of Divine grace in such seeming dark times, but much to rejoyce many times and triumph in assurance of victory afore-hand, yea, to esteeme it their great honour, that they are counted by him worthy so to doe him service, and suffer for his name; yea, to esteeme it a peculiar favour, and sometime to finde such strange support, and sometime to have such inlargement of comfort, to the stupify-

ing (as it were) the sence of paine (as some of the Martyrs in their sufferings acknowledged) and sometime by the strong piercing sight of the eye of faith, through the greatest and heaviest Crosse of Christ to discover the Crowne; and strangely to beholders, to seeme to neglect their contempt, and (with their Saviour *Heb.* 12. 2.) to despise their shame, and even to forget their sorrows, yea, and sometime (with *Stephen*, *Acts* 7.) to behold high and heavenly visions of glory in the lowest ebbe of their temporal sufferings, and all this, many times, not only to the astonishment, but even to the confusion of the face of persecuting enemies, according to that promise of our Saviour, *Luk.* 21. 15. *I will give you a mouth and wisdome, which all your adversaries shall not be able to gainsay, nor resist*, which is many times fulfilled by mean and contemptible instruments, *which being the foolish of the world, God chuseth to confound the wise, and the weak things of the world, to confound the things that are mighty, and base things of the world, and things that are not, to bring to nought things that are*, 1 Cor. 1. 27, 28. And thus in the manifold varieties of the dispensations of God towards his people, as they receive both good

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and evill at his hand here, which they willingly with holy *Job* alwayes acknowledge to be from him, who or whatsoever be the instruments, there are continual springs and fountains, flowing forth with new matter of prayse and glory, from the poor despised flock of Christ, in this their uncertain pilgrimage, from the manifold strong discoveries of the Gospel glory of God, in and towards them in all his wayes, and from some comfortable apprehensions, from what a foundation of Free grace, all such dispensations toward them are derived, and unto what ends they tend, with frequent observations of Gods glorious appearances therein, so that they are sometime at a stand, whether they should more wonder at such Gods appearances, and glorious operations, or praise him for his grace therein. Oh who is able to set forth the fathomless depth of Gods misterious mercy, in such sort to his faithful servants in all ages, that men are ordinarily capable of knowing in this kind? in regard of the innumerable varieties of godly mens experiences in all times, which have been matter of such glory to God in their own persons, or before others, through all generations in all places,

ces, of all conditions, upon all occasions, is but the least part [as we say of all knowledge] of that which in this kind might be known: but as the Evangelist *John*, *chap.* the last, *v.* the last, speaks in those high expressions of Christs works upon earth: so may we say of these, the weake understandings, and memories of all men upon earth, are not able to reach or remember them; but when those manifold foldings of Divine wisdome, held out in so many great Folioes of undecyphered Characters, in such his dispensations of his grace and goodness, shall be, and before the glorified Saints and Angels fully explained, and opened, and the injoyments of everlasting fulness of glory in clear vision, shall not only reveale the originall spring of all such currents of flowing mercy to all sorts of men, but shall hold out in clear manifestations, how in all these, or what ever the like, or other, or greater actings, which have been towards themselves, in the wonder of the mistery of that glorious grace, revealed and exhibited in their temporal and spiritual being in the world, and afterward in their eternal happiness in the Kingdome of heaven, was from God the Father, through God the Son, and by God the holy Spirit,

Spirit, according to the eternal Gospel, given to the Saints throughout all Ages; the wonderfull goodness whereof, and the glorious excellencies of God therein, and thereby shining out unto them in their full glory, in that most blessed vision and fruition of him, which all glorified creatures then shall obtain, will make them break forth with continual and unexpressible praises, and glory to the great God, and to the Lambe, and to the Lord the Spirit, to all eternity.

And herein, according as they have been appointed and exercised by those soveraign dispensations in the work, in the greater service, they shall be glorified accordingly with the greater measure of happiness in the world to come, and so much the more largely shall they discern the excellency of the glorious, and gracious workings of the Father, Son, and Holy Ghost, for the true Church, through all generations, and accordingly be inlarged with rejoycing therein to the everlasting praise of his, incomprehensibly glorious grace displayed thereby.

So that Gods ends in respect of man, is, to have his part in this great service, and to have his portion in the other great happiness,

and

and both according to the measure and proportion dispensed, and conveyed in the way of Gospel glory, and both, and all to the eternal glory of the author thereof; we will not attempt to trace out here any of the more remarkable pathes of such mercy of God, least even in them, we loose our selves so far, as to forget that we have here much other work to do, and eternal vision will better, yea, perfectly discover it, and is allotted for it: but no such excellent end of any other works, saving in reference unto this, and so the drift of Gods bounty is advanced higher to man hereby, then otherwise it could have been, for in stead of an earthly Paradise, he shall now be brought to the possession of an heavenly; instead of knowing God as a Creator only, he shall now both know and injoy him as his Creator and Redeemer; instead of an uncertain and temporal happiness, he shall have a most certain and eternal happiness; instead of lower matter of praise, he shal have unspeakeably higher matter of praise, and consequently (through this free Gospel grace) the more inlargement of glory therewith: And hence let us pass to the

Tenth Respective consideration, that

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is in respect of the many excellent uses, to be made here of by all men here, but especially by Gods servants here and hereafter, above all the consideration of any other of Gods glorious works in the world.

First, For all men that heare of such a glorious Gospel discovery in the world above the rest.

First, to admonish them to learn in the method of young Children, directed by their experienced Teachers, First, to know the letters and syllables, and then put together the words to know the sence of what they from time to time may reade in any or all the books of God in this world, set forth for their learning, wherin God sets before all sorts of men, new lessons of all kinds, if they would not be such dullards and trewants, that they will not take them out; look then upon the letters of Gods great folioes in the world, the Creation, the upholding, the disposeing and ordering of it, and all things in it; Look first to the motions illuminations and influences of the heavens, look upon the successions of times, dayes and nights, winter and summer, seed time, and harvest; but thou wilt say, how shall I put these together, and make sylla-

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bles and sentences of them, look unto the 19 *Psalme*, and there the word of God shall be thy schoole-master herein, it tells thee, the heavens declare the glory of God, and the firmaments sheweth his handy-work; and day unto day uttereth speech, and night unto night sheweth language, that is, they hold out matter for thy understanding, knowledge or experience to work upon such works of God to his praise and glory: so again *Gen.* 8. 22. Gods word instructs us, *that seed time, and harvest, cold and heat, summer and winter, day and night shall not cease*, which is another syllable to spell the truth of God by in such things, how that he hath ever since the destruction of the old world fulfilled that his promise; in times of plenty, the *Psalmist* shewes how he crowns the earth with his goodness, *Ps.* 65. 11: when all sorts of Creatures are full of rejoycing and comfort; the Scriptures informs us to spell out thereby, *Ps.* 145. 16. That God openeth his *hand*, *and satisfieth the desire of every living thing*: and so to come to thy own particular case and condition in outward things, thou mayest spell out words and sentences by the help of many instructers which God allows thee;

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as thy Reason, (if rightly regulated) thy own and others experience, obſervations, examples of others, Gods judgements, providences, mercies, and all ſorts of outward Diſpenſations of God, whereby thy capacity may be raiſed up toward the attainment of higher learning by degrees, upon thy well uſing thy firſt rudiments of Divine knowledge, for they ſhould all diſcover God unto thee; and ſo thou mayeſt by degrees come to attain a good meaſure of skill in the truly liberal ſciences in the ſchoole of ſpiritual and heavenly grace or glory; if the uſe of the former bring thee not neerer to God, they will make thee go further from him, as it was with the *Gentiles*, *Ro.* 1, 21. *Becauſe when they knew God* (by his outward works) *they glorified him not as God, neither were thankful*, therefore he gave them up; if ſuch works of God diſcover him not more unto thee, they will cauſe him the more to hide his face from thee; as is obſerved of ſome skilful experienced Phyſitians, they know and ſee ſo much of the ſecret operations of Nature, that by that means they become more Atheiſtical, forgetting and neglecting the God of Nature; they pore ſo much upon the excellencies of the Creatures,

tures, which they think they know and make use of by their own skill & industry, for their temporall advantage, that they therefore forget and neglect the Creator, and the glory therefore due unto him; and doth not this Atheisme grow upon men for the want of spelling the words and sentences of Gods ordinary Books in the world, by the teaching of his Word, whilest men would chuse rather to be thought great Naturalists and Politicians in the world by others, when without that teaching they become meere naturalls, fooles, and Ideots, rather than soundly judicious persons in that which mainly ought to be knowne, observed, and acknowledged by them, to the glory of the all-working God.

Secondly, Let this direct such men as have learned to spell out Gods names in his outward works, by the help of his Word, then to set themselves better to reade him in his word of grace, let them know the principles of his Religion, and know the maine foundations of his divine truth; especially, let them take notice of these two maine principles of such excellent knowledge.

First, That all glory is to be rendred unto

to God as the only true Originall of all goodnesse. And

Secondly, That all emptinesse is ever to be ascribed to the creature in it selfe, further than God makes it any way capable of goodnesse, and puts such goodnesse into it, or makes it communicative of that goodnesse unto others, or of further enlargement or longer injoyment of goodnesse from himselfe, even as he pleaseth, unto whom the praise thereof is ever therefore to be ascribed; and if thou wilt but then take up that teaching word, and use those meanes which God thereby directs thee, to improve them, and continue therein, he will then more and more discover himselfe unto thee; yea, when once thou art set in such a serious seeking of him this way, it is evident thou wert sought of him before, and he hath begun already to make himselfe knowne unto thee, and so thou dost and wilt seek him still, and shalt finde him more and more in that way, wherein thou shalt behold his glorious grace, which is the sure way for thee to become acceptable unto him, and shalt be truly blessed by him.

Thirdly, But for others who have these glorious discoveries in any good measure

already made unto them; Let them hence learne, with the most inlarged apprehension that may be, to behold them, and with the most earnest bent of their affections to entertaine them, and with the highest and fullest expressions of joy in their inward, and with their outward man, to manifest and declare them to the everlasting praise of the Author of them; let them improve them to his glory, and the good of others; let them more be transformed into the image of them, that they may have the greater measure of true comfort, and glory by them.

Againe, Let men wisely hence observe the divine excellency of a truly gracious spirit, when once a transfiguration is made in it, what an excellent, yea, heavenly frame is put upon it, what glorious discoveries are made unto it, what celestiall Joyes are put into it, what everlasting happinesse is prepared for it: O that these things were setled upon mens soules, and that they could with such divine meditations, and spirituall Soliloquies (by the assistance of the *Lord the Spirit*) so rivet them into their own hearts, and keep them there, that they might still soar higher and higher in such heavenly contemplations, till they attaine to the top of most

glorious eremitie, to receive in fullneſſe what here in their meaſure only they can but taſte of.

Againe, Let them hence learne to be thankfull, above all things in this world, for ſuch gracious diſcoveries, in any meaſure or degree, by their good God vouchſafed unto them; Let them be humbled in the ſence of their unworthineſſe thereof, as great, as manifold, as continuall (if Divine grace manifeſt towards them, did not otherwiſe order them ſome way or other) as is diſcernable in any others, who have hearts all alike, *as face in water anſwers to face*, Prov. 27. 19. And there is no difference, but what God himſelfe makes in theſe wayes of his grace, for *who makes thee to differ from another*, 1 Cor. 4. 7. Let them walk in the light and comfort of ſuch diſcoveries, which amongſt many Chriſtians is often received in varieties of meaſures, and ought to be improved to varieties of purpoſes; Let them long more after them than any other things deſireable; as the Spouſe in *Cant.* 1. 2. *Kiſſe me with the kiſſes of thy Mouth; thy love is better than wine.* Let them purſue after them more earneſtly, reſolvedly, indefatigably, than for all things here beſides, and with the due uſe

of all other good meanes besides, [illegible] ble, faithfull and importunate prayer before the throne of the heavenly grace, for them and ever to render the more glory and praise unto his divine Majestie, in the obtaining of such their request.

Again; Let it be a strong Argument at all times in our spiritual approaches unto God in the due sense and sight of such gracious discoveries, which we have received, to worship him in a manner suitable thereunto. As *Moses*, when he had been with God upon the Mount, the glory of God appeared very bright upon him; so in such duties let the glory of those discoveries more eminently appear; the heavenly flames kindled in a soule, set on fire from those divine graces of true faith and fervent love, when they are blown up as it were, by taking up the bellowes of such discoveries, will much promote the sweet odours of spiritual incense ascending up to heaven, and be a special means, whereby all the soul oblations, sacrifices, and services in those wayes offered unto God, become very acceptible to him in his beloved Son, as being sweetly perfumed with his spiritual grace, upon his own special dispensations, which he would

would not have neglected at any time, yea, which he would have imployed at all times, but then especially in his Divine worship, when the Soule is chiefly to make her returns to God, for such incomes from him. How free then should the soule be in such service, which is so various in all mens souls, and so forcing and prevalent in many mens souls, and the chief part of acceptable service to God, consisting much therein; yea, and he requires thereby to be sanctified, as he instructed *Moses* upon a like occasion, *Lev.* 10. 3. But lastly, in respect of glorified Saints and Angels in the world to come. First, for glorified Saints; how will they by and from this glory be fully transformed into the same Image? How shall they then be filled with the fruition of all that goodness of God, which in such wayes of his towards them in the world before, in some sort he had discovered himself unto them by: And how triumphantly will they rejoyce, and glory in Gospel grace, in the fulness of that fruition, as being that great current, whereby the fulness of that fruition is conveyed and continued, yea, perpetuated unto them, so largely as no soule can sufficiently conceive of, nor all

glorified Saints shall ever be able fully to comprehend. How shall such glorified Saints as the utmost then apply themselves, yet most delightfully and happily to sound forth his praise, upon this most blessed advantage, to all eternity, and that the more emergently when they come thither, in that regard, then all former mysteries, and dark proceedings of God in the world before, will be clearly unfolded, all difficulties resolved, all obstacles removed, all evill of sin, or punishment, or misery, with all the feare thereof, utterly abolished, all mists and darkness dispelled, all interruptions abandoned, all hoped for injoyments perfected, and most securely possessed.

And what then by glorified Saints will be done to their best ability, will be more amply accomplished by the glorious Angels who never sinned, who are of far higher and greater excellency, higher in degree, and therefore more eminent instruments of Gods praise; they have larger capacities, and therefore fit to receive greater discoveries of his glory; they are faithful and ancient (though secret) Ministers of the Almighty, in all such willing and active service, as he hath at any time assigned them unto, even

even from the beginning, through the carrying on and perfecting of his Gospel-glory; they are of long experience, and throughout all times, have had exceeding excellent discoveries thereof: upon all which considerations, they may then in many respects be happily helpful to saved Saints, to afford them their better assistance, and their more eminent examples in doing that which is all their happiness, of which this is but the breif comprisal; *All Glory to the God of Glory, and to the Lambe that was slain, sitting upon the Throne, and to the most holy Lord the Spirit, for ever and ever.* But what we can but now dimly hint at, in this Gospel-glorifying grace, beleeving souls shall in their season fully and perfectly find by most happy experience accomplished: we come therefore to the last respective consideration, and that is

Eleventhly, The blessed effects thereof above all other his works, which how great, how various, how many, how admirable, how strong, how glorious, how invincible, how comfortable, how delightfull, how satisfying, even in this present pilgrimage, where nothing else is either sure or satisfying, how truly and really good it is selfe, where no-

thing it beſides it, or without it, how largely it extends its force, how infallibly it will ſhew forth its vertue, how prevalently it will carry on against all oppoſition, how moſt certainly it will attaine its end, becauſe the power of God, the wiſdome of God, the holy Spirit of God, is alwayes in the wheels of its motion, as in *Ezekiels* Viſion, *Chap.* 1. 20. So that time would faile me, ſtrength would faile me, opportunitie would faile me, (and much more able Heralds of the renowne of this glorious grace) in any competent meaſure to diſplay the ſame. I ſhall only adviſe all ſorts of Chriſtians at preſent, by the due uſes (or the like) even now in ſome meaſure pointed out unto them, to labour to finde in themſelves, ſuch effects, which by ſuch due improvement, they may (through grace) in their times and ſeaſons, diſcover or obtaine; Concerning which the holy Prophet of old, and our Apoſtle here, 1 *Cor.* 2. 9. tells us, *Eye hath not ſeene, nor eare heard, neither hath it entered into the heart of man*, not only what God hath prepared, and will conferre in another life, but what he hath prepared, and doth conferre in this life alſo, according to the good pleaſure of his own holy will, and likewiſe to the

praiſe

praise of his present so excellent Gospel grace, manifest in all his Saints, in all such varieties of the happy and glorious effects thereof. And so without any further inlargement at present, in this so vast a field of consideration of the manifold excellent effects of Gospel glory, in regard of men, and Angells, good and bad, here and hereafter, (a subject well worth weighing by the best mens best abilities) for as the contemplation thereof will be a spring of comfort and happinesse to the one sort, so the abundant conviction and experience of the realitie of the same, will be the sting of the misery of all the other sorts, it will so grinde and gnaw and torment the damned spirits and persons, so to finde what they have lost for a shaddow, for nothing, yea, for that which is worse than nothing, even so unconceiveable good, that it is Questioned in the Schools (and not without cause,) whether [*Pœna damni* or *pœna sensus*] that is, whether the punishment of the Damned in regard of what they have lost, or the punishment of sence and feeling, in regard of what shall be inflicted on them in Hell, shall be (as I may say) the greatest Hell unto them hereafter: But I say at present, we shall passe from this head to the

next, namely, The third demonstration of this excellent truth, in which, and in the rest, we purpose (if God will) to be more brief, and that is to manifest Gospel Glory to be the great Glory of the Lord, which his people discerne in this world, in that regard it is the only and excellent, yet generall meanes for them all, to bring them to the reall participation of true spirituall glory here, and the fruition of eternall glory hereafter; and to make indeed grace and glory to be both gracefull and glorious to them.

Something we have spoken of this by way of comparison of its transcendent excellency with that which was lesse: But here we are to take notice, that as it is the efficacious way, and appointed by God unto that high and happy end; so it is the only meanes, no other to be expected, none else to be used directly in reference unto that end; for as there is no name given under heaven whereby we can be saved, but by the name of Christ; so no other meanes to convey that salvation to us, but by this Gospel of grace; If any would be changed from evill to good, Gospel grace must doe it; if any would be freed from the evill One, and owned by him that is only good, Gospel grace must doe it: if

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any would be freed from the mischiefe of sin, and obtaine the blessing of Divine favour, Gospel grace must doe it; If any man would ascend up to heaven, or descend down to hell, or take the wings of the morning, and fly into the utmost parts of the earth, as *Psal.* 139. 8. Either to escape Gods wrath, or obtaine his favour any other way, it were but all in vaine; If any would try all the Mountebank Chyrurgery that Satan hath used in all the Ages of the world, all his false Religions, all the multitudes of his Hell-devised wayes of false worship, all his strong delusions, all his heartlesse, (except of seduced deceived hearts) fruitlesse, bootlesse ceremonies, constitutions, beggarly rudiments, bodily exercises, not warranted by the word of God, to cure the festered wounds of their sin-polluted defiled consciences, and that most industriously all their dayes, they would but miserably all that time, loose their own labour, defeat their own hopes, forsake their own mercy, obstruct their own happinesse, remedilesly plunge themselves into eternall misery. So that by this, men must be both sanctified and saved, if at all, and without this, and besides this, there is no other means to attaine the same. All Gods brood of travellers

vellers have passed along in this roade, till they came to appeare before God in the heavenly *Zion*; and none can otherwise possibly attaine to that only desireable issue of their pilgrimage here upon earth.

I shall not here need to speak any thing of the freenesse of this now most necessary means in regard of men, [for there is neither necessitie of nature, or of any coaction from creatures in respect of God;] but only the good pleasure of his most holy Will, is the prime originall of all. I need not touch upon the proportionableness of the meanes, this only salve or Balsome so prepared by him, to cure the souls wounds, being every way fitted and suited for its soares. I shall not need to insist upon the easinesse, the amiableness, the naturallness, the familiarness of the way of dispencing and bestowing this Gospel grace. I shall not need to insist upon the efficaciousness of this most gracious dispensation by the holy Ghost; all which tend to demonstrate this particular, that it is the excellent and only meanes to bring Gods people to the reall participation both of grace and glory here and hereafter; because under the former head we have touched upon divers things bordering upon these, and we like-

likewise ſtudy brevitie, though here may be large and excellent matter for Chriſtian meditation; Only in a word, I ſhall endeavour to touch upon the other branch, namely, [that without this diſcovery of Goſpel glory unto the ſoule, grace would neither be rightly gracefull, nor true glory truly glorious in the eyes of men;] even as ſuch men who are guided by ſenſe, mainely live more like beaſts than men, like the mil-horſe in his tract, follow the deſires of their own eyes, and are led on by every vaine deludeing object, and neither regard to know, or purſue better things, but wholly in a manner proceed to proſtitute their reaſonable ſouls, to ſenſitive bruitiſh pleaſures, as if they were capable of no greater good; and as thoſe men, that upon a better improvement of the like (it may be) a leſſe, and yet againe ſometimes a greater abilitie, are raiſed up to an higher attainment; as many of the ancient Philoſophers and Heathens Sages, who by ſtudy, contemplation, and induſtry in the uſe of pertinent means, attained to the diſcovery of an excellencie of morality, in their kind, which they called (vertue) wherein they did ſometime ſeem to behold ſuch lovelyneſs, that it made them not only

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to commend it to others, but deemed that men could not know the beauty and comliness of it, and not be in love with it: The like, and much more we may say of the excellency of Gospel grace, to such as obtain any competent discovery thereof; O how are they inamoured with it! How do their hearts run after it! How highly do they prize it! How earnestly do they pursue it! How unwilling are they to part with it! yea, what high resolution do they take up, not to part with it, upon any termes; they will buy the truth, but not sell it, as *Pr.* 23.23. yea, and rather to part with all besides, then that; but as on the other hand Moralists, for all their discoveries and commendations, do not, cannot prevail with sensual brutish persons, to forsake their swinish lusts, to love or like, much less to pursue their vertues, and yet those Sages knew the worth thereof, to be incomparably above the other; even so it is with that much more excellent discovery of Gospel glory, though a truly regenerate and sanctified soul see such beauty, such lovelinesse, such joy and sollace, yea, true happinesse in those Gospel gracious discoveries, that they not only like it, and commend it, but as some Ancients, con-

concerning some amorous persons, were wont to phrase it, [*perdite amant alios*] they love others to the loosing of themselves: so it may be said of their loving of Gospel grace, but in a good and necessary sence, as our Saviour speaks, *Mat.* 10. 5. If any love Father or Mother, Wife or Children, more then me, he is not worthy of me [*perdite amant gloriam Evangelicam,*] they destructively love Gospel glory, that they will rather loose friends and credit, ease and possessions, liberty, life and all, then to suffer a divorce between that and their own soules: But for all other men, or any other man to desire it, to pursue it, upon a true Gospel account, as beleeving or seeing it to be so excellent and glorious, or upon such termes to pursue or retain it, by purchasing or suffering for it; the heathen Sages might much more easily have prevailed with any such beasts in the shapes of men, then any sanctified soul or Embassador of Christ can prevaile with any, to take right notice of, or much less to be so enamoured, of that most excellent object of soul sollacing grace, untill they come to be transformed into the same image, by the spirit of God.

Fourthly, But this will yet further appear

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in the next demonstration, namely; In that such Gospel grace in the souls of the Saints, differs not in nature from their heavenly glory, but only in degrees: A man that is in any good measure in heaven in his spiritual part, here upon earth, shall certainly inherite the kingdome of Heaven hereafter; and such within whom (as our Saviour speaks *Luk.* 17. 21.) the kingdome of heaven is really here seated by Gospel grace, they shall infallibly obtain a Crown of glory, which will never fade to all eternity; and indeed heaven would not be heaven unto them then, when they should come to possess it, if that kingdom of heaven had not taken possession of their souls before, to fit them for it: a blind man may as soon be affected with the meer placeing of pleasant sights before him, or a deaf man delighted with the sound of any musick which he cannot heare, as men or women truly rejoyce in the glorified Saints and Angels happiness hereafter, if they have not here their Celestial frame of spirit wrought upon their souls; yea, the very society of glorified Saints, would be a kind of hell to wicked men remaining such, if they had no other hell to suffer; for as it cannot be expected the wolfe should lye

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down with the Lambe, untill Goſpel grace have wrought the change of nature here, as the ſpirit of God hath foretold, *Iſ.* 11. 6, 7. 8. ſo until that nature be changed, yea, a contrary put into the ſoule of a man, the Saints perpetual ſongs of prayſe to God, and the Lambe, and the Lord the Spirit, would not only be unſutable and unpleaſant, but a ſenceleſs ſubject to ſuch a ſoule, that never had followed Chriſt in the regeneration, nor ſeen, nor felt, nor rightly known beforehand, the Divine power of Goſpel grace, the miſtery of the goſpel, then the matter of the Saints everlaſting rejoycing would be, ſuch an hidden ſealed miſtery, that ſuch unbeleeving and diſobedient ſouls would not underſtand it, ſaving only ſo far as to have convinced and ſelf-condemned conſciences thereby, little underſtanding what they may ſometime ſeem to pray or hope for here, concerning the kingdom of heaven, who in their diſpoſitions and depraved nature doe [*toto cælo deferre*] ſtand at the greateſt diſtance from it; but when that nature is once changed, that Lions are at peace with the Lambes, and the hurtful creatures lye down with the harmeleſs, *Iſ.* 11. 7. then grace ſhall appear glorious unto ſuch,

and as their measure thereof shall be greater, the more it will appear so; and the more they grow in such grace, the more they will delight in it; and the greater measure they shall obtain of it, the more heavenly glory hereafter will be allotted to them: It is true indeed, our heaven upon earth will have a mixture of vanity and corruption, and weakness together with it, *till that which is perfect be come, then that which is imperfect shall be done away*, 1 Cor. 13. 10. I shall not stand here to inlarge upon the many considerations, which might to this purpose be produced, in regard of the souls incapacity of glory till it be changed, and of its unsutableness unto such glory; besides the sence of the want of any right, title, or interest in such glorified Saints happiness, with their own self condemnation upon it; and the apprehension of that intollerable, eternal, infinite, divine displeasure against them; as also the utter detestation that perfected Saints with Angels, will have of the hateful qualities of all devils and unsanctified souls of men or women, and even the very heavens natural repugnancy, and antipathy against them, to the utter expulsion of all such, as poyson,

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out of them, since into them no unclean thing shall enter, *Rev.* 21, 27. As Christal glasses, rather then hold poyson will break asunder; even so the most pure Chrystaline heavens would rather break, then any devil or unsanctified persons should abide or inhabite in them. Here indeed the Hony Bee and the toad or spider have both their places and imployments, and their injoyments too, together; the one to gather up its hony, the other to suck up their poyson, the one to lurke in the nastie corrupted or noysome corners of the earth, the other in their sweet and pleasant hives and hony; the one inrich themselves or feed upon their own destructive poyson, the other inrich themselves with, and feed upon their own pleasant, wholsome, healing, and strengthning hony, which they have by diligent labour acquir'd: But when that woefull, poysonous, destructive nature of such men, is in any good measure subdued, by the prevalent power of Gospel grace, O how sweet will the spiritual kingdome of heaven be unto such souls? how will the true Citizens of the spiritual Zion be owned and imbraced by them? How will their portion, their delicates be desired above all others?

How will grace and glory be then longed for, sought for by them above other things, yet these [*passibus aquis*] (as we may say) in their due proportions, when they are in their right frame] not glory more then grace, but grace as the right promoter of glory; and indeed, that which is only truly glorious in its own nature, and which will meet with glory as the consequent, the result, the reward of it; by grace we have the first fruits, *Ro.* 8. 23. the earnest penny, *Eph.* 1. 14. of glory and happiness, in the injoyment of that, we injoy the sanctifying spirits residence, the witness of our peace, the sealer of our redemption, the comforter of our souls, the teacher of all our sound wisdome and knowledge, the guider and orderer and preserver of our whole spirits, soules, and bodies in the way of truth, peace, and glory, unto the appearing of Christ; and from thence their preserver, in and unto eternal life, 1 *Thes.* 5. 23. So that since grace is of such neer consanguinity, yea, of such Identitie and oneness of the same essence and nature, with glory hereafter, and glory being not only the perfecting and consummation of grace, but the result, recompence and reward of it too, it is no wonder it is

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The Fifth Demonſtration is from the conſideration, that it will be the everlaſting fountain, and never failing ſpring, continually affording matter of the perpetual Halelujahs, bleſſings, and prayſes of the glorified Saints and Angels, unto the Lord God Almighty, & unto the Lambe, and unto the Lord the Spirit for ever and ever; In that perfect

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Estate of their happiness, all the greatness of this glory, in the particulars we formerly set before you, besides what ever else may most display it, I say, the greatness of it above all others, will then be most clearly unfolded, most largely discerned, most perfectly manifest unto them, to the infinite praise and glory of the Author, worker, and dispenser of all grace and glory; and their own happiness and glory will be so much the more inlarged, as they know and feel, and canperform this most glorious work of praise; and as there are such multitudes of such excellent companions and consorts in this soule-satisfying, celestial, divine, and perfectly happy harmony; the profound depth, the misterious secrecy, the otherwise, then by an infinite God, insuperable difficulties, the most certain sureness, and most settled security, of the laying of that foundation, how will it be known and admired, to the honour of him, that from eternity had so laid it? How will the glorious nature, matter and forme thereof be in like manner displayed & improved by them? How will all that they shall observe or discern of the time, durance and manner of raysing such a glorious structure, be celebrated by them

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with their due praiſe? How will then the infinite wiſdome, mercy, grace, compaſſion and riches of goodneſs, with the power, truth, holyneſs, juſtice, and all the excellencies of God, ſo gloriouſly ſhining out in the face of Jeſus Chriſt, *chap.* 4. 6. and by the holy ſpirit diſcovered before unto the Saints, be continually in an happy meaſure obvious to the viſion? How will the knowledge of ſuch poor, yet ſuitable inſtrumental means, that had ſuch treaſure in earthen veſſels, to convey ſuch glorious grace unto ſuch mean and unſutable objects, as men in their loſt Eſtate, ſo wonderfully, powerfully, and graciouſly, throughout all generations in the world, ſpring out unto them, with matter of continued, renewed melodie, in that moſt bleſſed, and glorious, heavenly harmony? How will the uſes then obſerved and improved by them to the uttermoſt, be compleated? How will the bleſſed operations and effects of this glory, then be fully known, noted, declared, celebrated by them, with all due honor to the worker of them to all eternity? Here Gods Saints, according to their diſcoveries in ſuch contemplations, may adore, and admire, in ſome poor meaſure, and by

the eye of faith, discerne such things as God hath, both so wrought, revealed, and conferred, in and by the Gospel of his Son. But the most happy inlargements, beatifical vision, and perfect fruition of these things, both for their own most secure and satisfying happiness, and the infinite and eternal praise of the Almighty One, will be then the everlasting imployment of all such glorified Saints and Angels to all eternity; then will the unspeakable excellencies of this glorious grace fully appear unto such: O that men would therefore labour above all things, to get their part in it here, that they may have their portion in that happy society hereafter, everlastingly, by these means to praise God with them, and in so doing to be perfectly blessed with them: And thus we have done with the proofe and illustration of this glorious truth: Proceed we now to add some further improvements, then what we have formerly touched upon, and so to draw on to a conclusion of the point.

Use. First, Let men above all turne their eyes, I meane the eyes of their souls and minds to the beholding of Gospel glory: glorious things are delightful things, to every discerning

diſcerning faculty [provided there be ſuitableneſs, & in a due proportion therennto.]

Firſt, For the ſenſes ; it is a pleaſant thing for the eyes to behold the Sun, ſaith *Solomon, Ec.* 11. 7.

Secondly, For Reaſon. The contemplation of Moral , Natural , and Metaphyſical objects, and ſubjects, was ſo pleaſing unto the ancient Phyloſophers and Sages amongſt the Heathen, that they were ſo inwardly raviſhed with the excellency thereof, that they conceived happineſs conſiſted therein : but that ſoul that by the eye of faith, and by the efficacious grace of the Spirit of God, comes once to behold, in any good meaſure, this Goſpel glory, finds by this a dim ſhade caſt upon all ſeeming glories in the world beſides ; as the ſun ſhining in his glory at noon day, upon the light of many ſmall candles burning in the bright beams thereof.

Qu. *But thou wilt ſay, how ſhall I do this? Blind men cannot ſee pleaſing objects, and deaf men cannot here delightful muſick ; the Scripture tells me, I am ſuch by nature.*

Anſ. And doeſt thou beleeve that is true ? If many others did ſo too , they would be much neerer the cure, and ſo art thou like to be ; for thou couldeſt not rightly

rightly have acknowledged that, but by the holy Ghoſt: But to help the good work forward, and to point out unto others, what courſe they ſhould take, give me leave to ſet down a few directions.

Firſt, Go to Chriſt the true Phyſitian of ſouls for his Collyrium, his ſpiritual eye ſalve, which he makes proclamation of, *Rev.* 3. 18. and buy it of him by prayer, by faith, by the uſe of all his means.

Secondly, To cure thy deafneſs, let him put his fingers into thine eares, and ſay, (*Mar.* 7. 33, 34.) *Ephphatha*, be ye opened; but it may be thou art dumb too, and canſt not ſpeak unto him, get him to touch the tyed ſtrings of thy tongue likewiſe, that they may be looſed; but being blind, deaf, and dumb too, thou wilt ſay, how ſhall I find him? how ſhall I come at him? how ſhall I make any application to him for his help? Anſ. Call for his embaſſadours, or come to his ſtewards, his meſſengers, make thy caſe known to them, take their direction or advice, and uſe their help, and walk on in all the wayes of Chriſt with them accordingly, they will bring thee to the place where Chriſt keeps his Mart, for the cure of all thy ſpiritual diſeaſes and infirmities; they

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are thy brethren, they have love towards thy ſoul; they are compaſſionate, they have a fellow-feeling of thy condition; they are men that have like paſſions as other mens, and therefore know how to ſhew compaſſion towards their brethren; they have had experience many times, both of the ſence of thy condition, and of their own cure; they have ſometimes frequented Chriſts Marts long, and perhaps have much helped off with his commodities unto others; however, they are willing, and ready many times, to conduct thee; and it is their office to inſtruct thee in the way, and to intreate for thee, yea, and to plead for thee too, (if need be) that Chriſt ſhould either take thee in hand, or goe on and perfect his cure, begun upon thy ſoule; and to beſeech the *Lord the Spirit* to make a right, home, and effectuall application of all Chriſts Phyſick to compleat the cure; And remember that by the way, which even the better part of men in the world, have much forgotten of late yeares, [That they are an Ordinance of Chriſt, appointed by himſelfe to be uſed, by all his people to the end of the world] and they are many times good friends in the Court of heaven, and may much prevaile for thee, if

thou

thou wilt duly uſe them; they have authoritie from Chriſt, and therefore they may be bold and couragious in this worke; beſides the experience, they get and feele more and more of his goodneſſe; Yea, let me tell thee, thou haſt no other meanes, whereby thou mayſt expect to be helped in the buſineſſe of thy ſoules ſound cure, if thou wilt neglect them, and reject them; *For how canſt thou heare without a preacher*, Rom: 10. 14.

Object: But times and places may not happily afford ſuch, for many may not be qualified with gifts and graces, as ſuch, if ſome have gifts, they may be depraved in their lives, yea ordinances may be diſgraced with mixtures of heaven and earth together, of Gods and mans conſtitutions in the world.

Anſw: The caſe will then indeed be hard; for as the *Eunuch* in the caſe of his own converſion, ſaid unto *Philip*, Acts 8. 31. *How can I underſtand, except ſome man guide me*; yet God can in ſuch a caſe (as he did to him) ſend ſuch a Meſſenger, *one of a thouſand*, and indeed his grace never brings to the birth, but he will give ſtrength to bring forth; by what ever way or meanes the ſeed thereof hath been ſowne, it will ſurely ſpring up; But for Meſſengers altogether unqualified, either

either with gifts, or graces, or both, where any such offer themselves, they are not Gods: Men will not imploy a Physician, or Lawyer, so called, when they know they have no skill in their profession; and surely men ought to be more choice for the health of their soules, than of their bodily health, or the right of their outward estate: But if they be outwardly qualified, authorized, and have suitable gifts, *They sit* (as our Saviour said of the Scribes and Pharisees) *in Moses chaire, all therefore they say* from Gods authoritie, *heare*; but if they be depraved in life, then againe *doe not after their workes*, (as he goes on) if they will *binde burthens upon men not to be borne*, Mat: 23. 2. as the teachers of the Law, *Luk:* 11. 46. There is a woe denounced against them by Christ himself for so doing. If there be mixtures of Ordinances, whilst they be but of circumstantiall things, when all the essentialls of Gods institutions stand intire, neglect not duties upon small discouragements; but if persons, practises, Ordinances be so depraved, that Gods rules are so infringed, his faithfull servants so (justly) scandalized, that they have cause with those in the time of the Ministration of *Elies* wicked sonnes, to loath the offerings

and

and services of the Lord; the peoples condition is then very grievous, but such Teachers condition is, if not altogether so desperate as *Elies* said sonnes, yet at least very dangerous, if reformation be not hastened; but in this kinde there will be great need many times to seek for particular, speciall advise and counsell, both from God and his faithfull Embassadours, when he affords advantage for it, wherein who so humbly and faithfully seek unto him, are not like to be disappointed; *For he that will doe the will of God, shall know the doctrine, whether it be of him, or whether men speak of themselves*, Jo: 7. 17. But when in *Israel* the contemptible of the people were made Priests, and the golden Calves, upon politique considerations, were set up in *Dan* & *Bethel*, so to busie *Israel* with home-spunne worship, that they might not goe into *Judea* or unto *Jerusalem*, unto the true worship, and that they approved and practised it, did foreshew, and justly caused *Israel* to be led into captivitie by the King of *Assyria*.

But what ever discouragements thou meetest with from men, never give over thy humble and faithfull addresses to Christ, to discover his Gospel glory unto thee; and if men

men hinder or faile, thou wilt finde he will the more help, he can ſend an extraordinary Meſſenger, as *Philip* to the Eunuch; he can make a little meanes help much; in mixtures he can make the good profitable, and the mixture of men to vaniſh as nothing; he can ſpeak himſelfe unto thy ſoul, as to *Saul* in an evill courſe, and ſend thee to an *Ananias* to help thee, whom thou never kneweſt before; in ſeeking to behold this Glory, God will not reject thee, as he did *Moſes*, in ſeeking to ſee his eſſentiall glory, *Exod.* 33. 20, 23. but ſeeking it earneſtly and faithfully, as there is all reaſon thou ſhouldeſt, thou ſhalt be ſure to finde it effectually.

Secondly, This is to diſcover the great condemnation of the world, that then when ſuch light, ſuch glorious Goſpel light is come into the world, men yet love darkneſſe more than light; yea they are ſuch Moules burrowed in the bowells of the earth, that they cannot either ſee or deſire, neither are they willing to ſee the bright beames of this light, ſhine they never ſo clearely, yea the brighter they ſhine, the leſſe they deſire them, the leſſe they diſcerne them; their owle-eyes cannot indure to behold the Sunne, their delight is in darkneſſe, in the wayes of darkneſſe

nesse, in the workes of darknesse, and for the most part chuse rather to fall (by death) into utter darknesse, than to come to this light of life; so that such as put this light from themselves, or such as hinder, and cloud it, or hide it from others, they must needs fall into a sad condemnation; was there not only invincible ignorance, but obstinacy prevalent upon the souls of men? did they not willingly upon their own hearts and consciences [*Callum inducere*] draw such a brawnish hardnesse, even to stand against the batteries which God many wayes makes against the strong holds of Satan therein? so that they are not only Gospel-proofe, but Law-proofe too, so that neither the *Boanerges* or *Barnabæ*, the sons of thunder, or the sons of consolation that are sent unto them, can either pierce them, or melt them, bow them or break them, but they will doe as they have done; if they have made cakes for the Queene of heaven, they will doe so still; if they have served God out of custome more than conscience, they will doe so still; if they have added drunkennesse to thirst, they will doe so still; if they sacrificed upon the mountaines, they will doe so still; if they have hated such as beare the image of God upon them,

them, they will doe ſo ſtill; yea though the greateſt and forcibleſt of Gods Ordinances play upon the Forts of their Hell-hardened Conſciences, they remaine impenetrable. What cleare light hath ſhined long in this Nation above all her neighbours? how hath God poured his Spirit remarkably, upon many perſons eminent amongſt us for Divine endowments, being greatly inlarged with the gifts and graces of Gods Spirit, and as willing as able to improve their talents, to their Maſters advantage, and the ſalvation of the ſoules of all ſorts of people! But if they come neere the ſoares of their ſoules, how doe men kick and ſpurne againſt them? then they are their enemies, becauſe they tell them the truth; if they would take away the vaile of ignorance from before their eyes, they will anſwer with the Phariſees, thoſe blind leaders of the blind, that they ſee already; and therefore as our Saviour told them, ſo ſuch likewiſe might be told, *therefore your ſin remaineth*; if they would make them ſencible of their loſt eſtate, they have good hearts and meanings, and make many prayers, and it may be, if they were tryed through the whole Law of God, as Chriſt tryed the young man in the Goſpel, they

would be ready to plead for themselves not guiltie, *all these have we kept from our youth*, when their plea is as false, as mistaken by them; If Gospel grace be never so much discovered to them, if the termes thereof be never so often and urgently pressed upon them, they heare them not, they receive them not, they observe them not; if Satan or men will offer any thing else, vaine or foolish, senceless, or frivolous, a little countenance from men, a little ingagement in the world will prevaile for their seducement, when Divine truth hath been little regarded for a long time, in reference to their conversion, as our Saviour told the *Jewes*, when they would not regard his heavenly counsel, *if any shall come to them in his owne name, him they would heare*, Joh: 5. 43. And hath not Satan varieties of designes and agents, to Eclypse, or cloud, or hide, or even to extinguish (if possible) Gospel-glory, now for many yeares brightly shining amongst us? holding out varieties of strong and strange delusions, sometimes really grosse and despicable to ordinary capacities, sometimes more refined, and seemingly more spirituall, and appearing more neere to perfection, and yet still wandering from the way of truth, yea some-

sometime to set up iniquitie by Law, and to obstruct the most efficacious wayes and meanes to promote the advancement of Gospel glory? Have there not been sad experiments of these things in our former and later Popish persecutions? And let all realll and sound Christians earnestly pray, there may not be any the like againe amongst us; for shall we Question it, That whilst with *Capernaum* we are lifted up unto heaven in Christs speciall approaches and intercourses amongst us, so much neglected, and opposed too, by the generalities almost of men and women, that we shall not be equally with her cast downe into Hell? Let not any persons deceive themselves, God is not mocked, *but as each man sowes, so let him look to reape at his hands*, Mat. 6. 7. If men weave the Spiders webs, and hatch the Cockatrice eggs, may they not justly expect that their webs should faile to become garments, and that their eggs break forth into Vipers, to sting or destroy themselves or others? *Isa.* 59. 5, 6.

Thirdly, To admonish all good Christians, as they desire to have much glory in heaven, to labour much to behold the Gospel glory of the Lord in his Church upon

earth, and so to behold it, as to be still more and more transformed into the same image, yea in being so exercised, heaven will more come down unto them, and enter into their soules, there will be such a glory as will make their souls truly delightfull, comfortable, happie, such as they would not exchange, or part with for the whole world; let them be much taken up with the contemplation and admiration of such Gospel grace and glory, and let their hearts and mouthes be filled with the high praises of God for it, in all respects of the shining glory of it, oh to what an height of divine excellency will it raise their spirits! what large possession will it give the Lord the Spirit of their soules? what earnest longings will it cause after more of the same grace? what rejoycings and triumphings will it cause in the Lord of glory? what resistance will it afford against worldly discouragements, intanglements, ingagements, and all obstructions and oppositions whatsoever against it? how will it sweeten troubles, season every condition, and administer unto them the oyle of joy, even with the garments of heavinesse? oh who would not drinke well of the wine of such sweet consolation, to make them in

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good measure, to forget their sorrow, when (by faith) in the depth of sorrow they shall so see Christ a Saviour for them, sitting gloriously and triumphantly at the right hand of God, as *Stephen* did wonderfully, while he was in stoning to death, *Acts* 7.

Fourthly, Let this incite and stirre up all such as have any true spirituall discoveries of Gospel glory made unto their soules, hence to learne spiritually to exult and triumph in the name of the Lord, and in the power of his might, and in the evidence of his divine grace; for as our Saviour said unto his Disciples in another case, the like may be said unto such, *Flesh and blood hath not revealed this unto their soules*, but the *Lord the Spirit*, who is from heaven. Doe not the Starres standing in the cleare aspect of the Sunne, send forth their cleare and bright shining rayes in the view of the world? Doth not the earth when it receives its seasonable and sweet showers and influences from the heavens, send forth her tender sprouts and pleasant fruits, for the use of creatures inhabiting upon it? Doe not the Valleys standing thick with Corne, laugh and sing, as the Psalmist speaketh, *Psal:* 65. 13. And doe not all living creatures under the materiall heavens,

when God opens his hand, and fills them with his goodnesse, sing and rejoyce? and all of them materially praise the Lord, as shewing forth unto man such ample matter of his praise and glory in all such respects, continually due unto his divine Majestie from Men and Angells? which either doe, or ought to learne, that great lesson from them? But then above all, when that inward, secret, divine grace, and spirituall glory, hidden from the eyes of all creatures, which none else attaine to know but those to whom such inward spirituall discovery is made, and none know their own, but they that have it; from whence there is gladnesse put into the hearts of such, as have this [ἐξουσίαν] prerogative *to become the children of God*, Joh: 1. 12. *To be borne from above*, Joh: 3. 3. yea *to be borne of God*, ver: 8. Being effectually *changed into the same image*, as in the Text, by the *Lord the Spirit*; not only above that *when mens corne and wine and oyle increaseth*, as *Psal:* 4. 7. But as the Apostle speaketh, *with joy unspeakable and full of glory*; and indeed when the glory of God hath once filled their souls, it is no wonder if they triumph in the God of all glory. O how should this true sight of the spirituall heavenly *Canaan* upon

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the top of Mount *Nebo*, at some distance, make them with *Moses* to be willing to leave a Wildernesse-worldly condition, and gladly to goe unto that God, whose glittering beames of glory, have not only shined upon their countenance, as visibly once on *Moses*, but into their soules, so seasoning, sanctifying, sweetning, supporting, comforting them, answerably to all that his most soveraigne, divine, all-guiding and ordering providence shall dispence unto them; *That neither life nor death, Angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to seperate them from his love, which is in Christ Jesus their Lord*, Rom: 8. 38, 39. or it from them; Yea, upon this advantage, God, Christ, spirituall and eternall joy, is really and truly here, and perpetually and perfectly hereafter shall most infallibly be conveyed into, and for ever be continued unto their souls, and their whole man to all eternitie: O then know thy worth, (O sanctified soule) that thou mayst here in some measure suitably praise thy God, which, as such, thou canst not but desire freely to doe now, and shalt most certainly and

most happily performe hereafter, incessantly, unweariedly, and most delightfully; Let thy name whereby thou mayest remarkably be knowne in the world, be [*Barachiah*] blesse or praise the Lord, let his praise be ever in thy mouth, ever in thy heart, ever endeavoured after, and aimed at in thy life; so will thy name be truly glorious, so will thy end be truly blessed, but thy portion perfect beatitude, everlasting felicitie.

Fifthly, and lastly, Let none content themselves with an outward profession of Christs Religion, unlesse with the regenerate and truly sanctified soules, they in some good measure likewise so behold the glory of the Lord, as to be therewithall changed into the same image, without which men may long enough beare the name of Christ, and yet never be owned by Christ, they may eate and drinke often in his presence, and have him preached often in their streets, and yet notwithstanding heare him say unto them, *Depart from me ye cursed, I never knew you*, I never approved of you, nor your seeming service; yea, some also may preach Christ unto others, and that in many respects well too, and yet they themselves be meer cast-awayes, if they do

do not aright behold this glory of the Lord. Were such truths well considered, owned, believed, applyed, Christians would be lesse in seeming, more in substance, lesse in formalitie, more in realitie, lesse in shews, and more in truth, Satan could delude lesse, grace would prevaile more, the Devil should have fewer slaves, Christ would have more servants, sin would have fewer Subjects, grace would have more favourites, hell would have fewer everlastingly condemned prisoners, heaven would have more eternally enfranchized Citizens, to possesse or inhabite them.

Now for the better promoting of this great worke, let me offer unto thee these ensuing Considerations, amongst many others which might be added.

First, Consider that the obtaining of this Burgesship, or being so free-borne unto it, is the first thing that ought humbly, faithfully, and constantly to be sought for, by every Wise Virgin, and none but the foolish neglect it; It is to be sought for, first, in order, by the direction of our best Teacher, by the injunction of the best and infinitely greatest King; *First seeke the Kingdome of heaven, and*

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the righteousnesse thereof, Math: 6. 33.

First, in intention, with the converted Jaylour, *What must I doe to be saved?*

First, in value and worth incomparable, *What will it profit a man*, saith our Saviour, (and he knowes best that it profits nothing) *for a man to gaine the whole world* (were it possible, as it is not) *and to loose his own soule*, Mark 8. 36.

First, in necessitie; *For except* (saith Christ) *a man be borne againe, or borne from above, he cannot see the kingdome of God, he cannot enter into the kingdome of God*, Joh: 3. 3, 5.

First, In dignity or excellency, for it is incomparably more to be borne of God, (as all his Saints are) then to be borne of bloods, or of the will of the flesh, or of the will of man, *Jo.* 1. 13.

First, In truly comfortable fruition, without which the soule is like the needle in the marriners compasse, till it be this way pointed at God for its rest, will alwayes be in disturbed motion. It was not only more truly honorable for *David*, that he was the truly faithful servant of the Lord, and the sweet singer of Israel, the man after Gods

Gods own heart; then that he was the King of Israel, the renowned Conqueror of Gods and his own enemies; but it was more true comfort, sound satisfaction, unspeakeable and glorious joy, over and above all the rest that he was, or did, or possessed in the world.

Secondly, Consider that this is only the really, true, and the only heaven upon earth, whereas all others (supposed heavens) without this, are but Phantastical conceits, vanishing delusions, sweet poysons, putative pleasures, but intoxicating, and killing rejoycings.

Thirdly, Consider what a great advancement it is in the world, yea, above the world, and that in respect, both of her frownes, and her favours.

First, Saith the Apostle, yea are come unto the Mount *Sion*, and unto the City of the living God, the heavenly *Hierusalem*, and to an innumerable company of Angels, to the general Assembly and Church of the first born, which are written in heaven, and to God the judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the new Covenant,

and

and to the blood of sprinkling, which speaks better things then that of *Abel*, *Heb*. 12. 22. Hence all things were esteemed in comparison, but dross and dung, σκύβαλα but very loathsome garbidge.

Fourthly, Consider what an unparralleld match thy soul utterly looseth the opportunity of obtaining; if it be not thus in this life united unto Christ, in this Gospel discovery of the glory of the Lord unto her, for she must either be married to Christ in that way here, or else the Devill will carry her as his captive slave to his most wicked lust, and loathsome vassallage, without any hope of future respite, ransome or rescue: but if once it be so married unto Christ, how will she be dignified, not only received into a Royal Estate, *but be partaker of the divine nature*, 2 *Pet*. 1. 4. happy in her own good quality, happy in her manifold interests in the Covenant, in all the promises of this life and a better, and thereby in Christ, in God, in Angels, in the Saints, in the good of both worlds, present and to come, happy in the present society, union, and communion, with any or many of these (at the present) as we shewed even now, from *Heb*. 12. 22,

but

but unspeakeably more for the future; and happy (above all persons that are void of this) in the present satisfaction, rest, and support they will find in, and from this, above all earthly vanities, which only by this become sweetned comforts, as the love, care, and goodness of this spiritual bridegroome is delightfully tendred to his spouse thereby: O what true Saints security in evill times, in all times, is there in this condition; what health, what wealth, what honor, what pleasure, what joy, what solace, what true contentment if such poore creatures would not unfaithfully, or foolishly be deficient to themselves! O that Christians would suffer their poor souls, yea, that they would by all good means afford them assistance, to make large comments upon every particular branch here offered to them, to the manifold advancement of their own good? I being now restrained by many circumstances from inlargeing in these, and divers other things, (as it were hinted only) in this subject, yet what is said, may point out many pleasant paths for thy soule, to expatiate and walk at large, in to her present greate refreshment in this her earthly Pilgrimage; and I dare

say,

say, if she be but once well acquainted with them, she will never be willing to forsake them, and if upon error at any time, she loose her way, she will never be at rest, or quiet till she find it again. I can here only now like the Statues used in cross pathes, but point out to thee the right way: if thou be once in it, let it be thy care to keep it, it will be thy safety, it will be thy security, it will by thy satisfaction; thou wilt never repent thee of thy walking long or far therein; yea, the further thou goest, the more thou gainest and advancest thy best designes thereby. O that men would consider these things, and improve their time, their talents, their opportunities, their abilities to this excellent advantage, while time and seasons of Grace continue, that God may have the glory of his Gospel grace at their hands, their own souls and consciences may thereby receive their sound peace and true consolation here, and eternally by the same means obtain their perfect happiness, which he grants of his infinite compassion to poor wandring souls, through him who hath fully paid the price of their iniquities, and purchased for them such a glorious grace, and

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sent his holy spirit to make it effectual to them of his own good pleasure; unto which undivided and most holy Trinity of persons, in the Unity of the divine essence, be all the praise of all such grace, by all his people, rendred and paid (as is most due) both now, henceforth, and for evermore, *Amen.*

ΤΕΛΟΣ.

Ἀρχὴν πᾶσα πάντοτε δόξα θεῷ.

AN Exemplification of a short, yet learned and pithy Treatise, written by Mr *E: D:* a faithfull and zealous Servant of Christ, touching St *Peter's* Bishoprick at *Rome.*

Forasmuch as to the issue all our Controversie is come, that what right or authoritie soever the Pope challengeth, he maketh his whole * claime from *Peter*; and the Papists themselves will defend him no further, but so far as he succeedeth *Peter*. I will speak a little of *Peter's* Bishoprick of *Rome*, so farre as the Scripture

* *Et mihi et Petro; Carion in vita Alex.*

shall be my warrant. Consider thou of it good Christian Reader, and if thou see that all the glorying of *Peters* being at *Rome*, is but a facing of an impudent lye, then judge what is their other Religion.

Roffensis Coclæus, Tho: Waldensis, and others, have wasted their wits in this cause.

First, Here I must forewarne thee, that as a lye cannot long agree with it selfe, so in all this matter thou shalt hardly finde in all points, two Popish Chronicles agree together; so that whatsoever I write as touching the exact Computation of yeares, there must needs be many against me, therefore in that I will not strive, I will only write that which is certain, and shall have (as I said) either some warrant of Scripture, or shall be agreed on by the consent of all Ages. Our Saviour Christ was crucified for our sinnes the 18th yeare of *Tiberius*, as by all Histories it is manifest. *Peter* is said to be put to death in *Rome* the last yeare of *Nero*; so *Peter* lived after

Some write that he came to *Rome* the first, some the second, some the fourth, some the thirteenth of *Claudius*: in this varietie it may be no opinion is true, but it cannot be that all are true.

In Christs time *Peter* was neither young

after Christ under *Tiberius* 5 yeares: *Caligula* 4 yeares: *Claudius* 13 yeares: *Nero* 13 yeares: in all 36 years & odd moneths, according to the Reigne of the said Emperours: In these 36 yeares and odde moneths, they write of *Peter* thus; He was Bishop 4 yeares in the East parts: 7 yeares at *Antioch*: and 25 at *Rome*, where at last he dyed. Here this fable doth almost bewray it selfe; such hastie installings, and so many translatings out of one Bishoprick into another, doth not well agree with our Saviours words, *That they should have affliction in the world:* But let us search the Scriptures, and try how these Bishoprickes will stand. After that our Saviour is ascended, they goe into *Jerusalem*, all the Apostles together, they chuse *Matthias* the Apostle, after fifty dayes they receive the holy Ghost, *Peter* converteth many.

nor old, but of a perfect age, *Theophylact*: in *Joh*: 21. 18.

Joh. 16. 2. 33.

Acts 1. 12.

Acts 2. 4.

After certaine dayes, *Peter* Acts 4. 18.

Acts 5, 12. and *John* goe up into the Temple, they heale the lame, they are put in prison, they are forbidden to preach any more in the name of Jesus; then they returne to the other Apostles, tarry many dayes together, working many miracles among the people, insomuch that the Cities round about resorted daily to *Jerusalem*, to have their sick and diseased healed; Then againe the Apostles are put in prison, and the Lord delivered them, and many dayes they preach in the Temple, and in every house; after this came a great persecution against the Church at *Jerusalem*, insomuch Acts 8. 1. 14. as they were all dispersed, save the Apostles: Then at the last, after many dayes, *Peter* is sent out of *Jerusalem* into *Samaria*, where he preacheth in divers Townes about it. Thus far good Reader, thou seest plainly, *Peter* is no Bishop, nor yet in any speciall authoritie, when as the other

ther Apoſtles ſend him out to preach; then he returned againe to *Jeruſalem*; and this is one yeare after the death of our Saviour Chriſt, as the Hiſtories doe all agree in reporting the converſion which was now done, as appeareth, *Acts* 9. This is the yeare of our Lord, 35. Acts 8. 25.

In the yeare of our Lord, 38. he dwelleth in *Jeruſalem*, Gal: 1. 18. Likewiſe in the yeare of our Lord, 46, he is impriſoned at *Jeruſalem*, Acts 12. 2. Againe in the yeare of our Lord, 48. he is at the Counſel holden at *Jeruſalem*, Acts 15. 7. From that day forward he giveth his faith unto *Paul* and *Barnabas*, that he will be an Apoſtle, not to the *Romans*, but to the *Jewes*, Gal: 2. 9. which truly he accompliſhed even untill his death, and doubtleſſe never came to *Rome*. Now Chriſtian Reader, ſeeing the Scripture lyeth thus, that *Peter's* abode in *Jeruſalem* after the converſion of *Paul*, An. Dom. 35.

is recorded three severall times, and after the last time, a Covenant made that he would continue amongst the *Jewes*: If I shall prove unto thee, that these severall times are rightly numbred according to the yeare of our Lord, that is, that the first time was the 38 yeare, the second time the 46 yeare, the third time the 48 yeare, and then in the meane while between the 35 yeare and the 38, likewise the 38 yeare and the 46. and between the 46 yeare and the 48. that *Peter* was not in *Rome*; last of all, that it was true of his promise, and after the 48 yeare came not at *Rome*, then I trust thou wilt confesse with me that *Peter* was never 25 yeares Bishop of *Rome*; but all Popery as it is in it selfe nothing but lyes, so it is grounded wholly and altogether upon lyes.

First, it is agreed upon by all, and the thing is plaine in it self, *Paul* was converted in the yeare

of

of our Lord, 35, then *Paul* himselfe writeth thus; after three yeares I came to *Jerusalem* to see *Peter*, and abode in his house 15 dayes; so this was the 28 yeare of our Lord when *Peter* is first in *Jerusalem*, when he was after imprisoned at *Jerusalem*, *Acts* 12. 2. That it was the 46 yeare of our Lord, it is proved thus, the Countreys about, that is, *Tyre* and *Sidon* were then nourished with the Kings provision, but that provision *Claudius* made in a great famine the 4th yeare of his Reigne, which was the yeare of our Lord, 46.

Gal. 1. 18.

Acts 9. 26.

Acts 12. 20.

Suetonius in Claudio.
Euseb: Beda.

Againe, immediately after the Scripture mentioneth the death of *Herod*, but *Herod* was made King in the first yeare of *Caligula*, and reigned seven yeares, so he dyed in the fourth yeare of *Claudius*, and consequently as is said the 46 yeare of our Lord, *Peter* being now in prison at *Jerusalem*: And thus the second time that *Peter* is mentioned to

Acts 12. 23.

be in *Jerusalem* is the 46 yeare of Christ; afterwards when the Apostles held the Counsell in *Jerusalem*, that it was the 48 yeare of our Lord, it is proved by St *Paul*, who after he had mentioned his conversion, and his first going to *Jerusalem*, whereof we spake before, he saith thus; Then after 14 yeares I went up againe to *Jerusalem*, so it was the 48 yeare of our Lord, this being 14 yeares after his conversion, and he converted in the 35 yeare of our Lord: Thus it is proved that in the yeares of our Lord, 35, 38, 46, 48, *Peter* was in *Jerusalem*.

Others number these 14 yeares from his first going to *Jerusalem*, and so this Counsell is holden *An*: 51.

Now it resteth to prove, that in the meane space *Peter* came not to *Rome*, that he was not at *Rome* between 35 & 38 yeares, I have this proofe; In the yeare of our Lord, 37. *Pilate* wrote his Letters unto *Tiberius* the Emperour, of Christ, and of his doctrine, and how the *Jewes* accounted him a God, whereby the Empe-

Emperour was so moved, that he would needs make Christ a God in *Rome*. If *Peter* had been in *Rome*, *Pilate's* Letters had not been necessary, the Emperour should have had better instruction. Thus in these three yeares *Peter* was not in *Rome*, between the 38 yeare, and the 46 yeare, they say (such is their impudency) that *Peter* was Bishop all the while in *Antioch*; If it be so, then by their own confession he was not at *Rome*: but the Scripture is plaine, he was neither at *Antioch*, nor yet at *Rome*, and how these seven yeares are passed, mark and thou shalt see.

In the beginning of these seven years, *Peter* goeth forth a preaching, first into all *Jewry*, *Galilee*, and *Samaria*, which would require some continuance; afterwards he goeth up to the Saints at *Lydda*, and there tarrieth; from thence he goeth to *Joppa*, and there tarrieth (*dies multos*) a long while; from thence he goeth

Acts 9. 32, 33, 35.

Acts 9. 39. 43.

goeth to *Cesarea*, and there converteth *Cornelius*, the first *Gentile* that ever he converted, as is plain by the Scriptures. Then he abideth certain dayes at *Cesarea*, all this well nigh 400. miles from *Antioch*: And now for proof, he makes no hast to *Antioch*, he comes home again to *Jerusalem*, where he is again joyned to the Apostles, and now the Apostles hear word that certain *Gentiles* at *Antioch* are converted, not by *Peter*, but by certain Disciples that fled when *Stephen* was stoned, *Acts. 7. 60. & 8. 1.* Well did the holy Ghost here name them that preached this while at *Antioch*, or else here had been some colour for *Peters* Bishoprick. But marke further, when the Apostles heare this, to confirme the *Gentiles*, they send to *Antioch*; But whom send they, *Peter*? surely they would have done, had he been their Bishop; But *Peter* abideth still in *Jerusalem*,

Acts 10 24.

Acts 12. 2.

Acts 11. 20, 22.

ens, and *Barnabas* is sent to *Antioch*, where he abideth, afterward goeth into *Tarsus* to *Paul*, from thence they come again both to *Antioch*, and there tarrieth afterward one whole yeare; about this time saith the Scripture, *Peter* was put in prison, which was, is proved, the year of our Lord 46. and that he continued in *Jerusalem* ever since *Barnabas* was sent to *Antioch*, we have this conjecture when he was delivered out of prison, and knockt at *Maries* doore, *Rhoda* the Maid knew him by his voice, and so well, that the Disciples said she was mad, or else it was *Peters* Angel, yet were the thing never so incredible, she said she was sure it was even he; this perfect knowledg of a mans voyce required some continuance of acquaintance. And thus we are come to the seaventh year of his Bishoprick of *Antioch*, in which time he yet never came at *Antioch*. Now

Acts 11. 26.

Acts 12. 2. 4.

Acts 12. 15.

Now the year of our Lord 46. the 4. of *Claudius*, he goes from *Antioch* to *Rome*, and there is Bishop 25. years, 2. moneths and 8. daies, from the 26. of *January*, to the 24 of *March*, such accompt I trow they make, that tell us how many miles to heaven; but be it so, he is gone out of the prison at *Jerusalem*, 2000 miles to *Rome*, to be made Bishop: If the story of dame *Joane* were so credible as this, Mr. *Harding* might have with some countenance written against it. But let us go forward.

In the year of our Lord 48. Notwithstanding this posting to to *Rome*, he is yet at *Jerusalem*; and from henceforth that he meant not to go to *Rome*, but keep his promise that he would continue amongst the *Jewes*, we have this proof: First, this Oath, where * *James*, *Peter*, and *John* do swear to *Paul* and *Barnabas*, that they would execute their

Acts 15. 7.
Orosius lib. 7. cap. 6.
Suetonius.
Nauclerus.

Gal. 2. 9.
* The Son of *Alpheus.*
Acts 12. 2. 15. 13. 21. 18.

their Apoſtleſhip amongſt the *Jewes*; which ſurely *Peter* would not have done, if he had thought to have gone to *Rome*.

And all the Papiſts in the world, ſhall never be able to anſwer it, jangle they how they will, that *Peter* was Biſhop of *Rome*, he was not, he meant it not, he kept his promiſe; *Paul* calleth him the Apoſtle of Circumciſion; he was afterwards amongſt the *Jewes* at *Antioch*; he writeth his Epiſtle to the *Jewes* that were ſtrangers, and ſcattered abroad in *Aſia*, even as *James* doth to the twelve Tribes ſcattered among the nations; And *John* to them that had heard, and ſeen from the beginning, which were the *Jewes*. Thus did thoſe Apoſtles mind their promiſe, though we talke of Biſhopricks we know not what. But becauſe there are yet 23 years behind, let us, as we may, examine them by the Scriptures.

Rhemiſts Ibid. acknowledge the charge divided into two parts.

Gal. 2. 8.

Gal. 2. 11.

1 Pet. 1. 1.

Jam. 1. 1.

1 Joh. 2. 24.

In

Acts 18. 2. *Orosius lib. 7. c. 6. Suetonius, Nauclerus & alii.*

In the *Acts* we read that *Priscilla* and *Aquilla*, and all the residue of the *Jewes* were banished out of *Rome*, but this was done the 9 year of *Claudius*, Anno Dom. 51. when now *Peter* should have been more then 5 years Bishop of *Rome*: Thus ill may this Fable agree with the Scriptures of God. But let us examine further: About 6 years after this, and the beginning of the Reign of *Nero*, Rom. 15. 26. *Paul* writeth his Epistle to the *Romans*, as appeareth for that he then carried up to *Jerusalem*, for the poore Saints there abiding, such distribution as they of *Macedonia* and *Achaia* had gathered, which was a little before *Pauls* last going to *Jerusalem*, as most Writers agree, in the last year of *Claudius*; and for proof it was so, now all things are quiet at *Rome*, *Paul* Acts 18. 3. saluteth *Priscilla* and *Aquilla*, which in the 9 of *Claudius* were were both banished; and the

Acts

Acts do ſpecifie certain years after, in which *Paul* and they were together: So, now being at *Rome* again, it agreeth well that the Epiſtle to the *Romans* was written about the beginning of the Reign of *Nero*, and the year of our Lord 56. at which time *Peter* was not at *Rome*, as may be proved above all gueſſes and conjectures, out of the word of God.

Firſt, He ſaluteth divers by name, and yet he ſpeaks not of *Peter*, a ſure proof that *Peter* was not at *Rome*. Again he ſaluteth *Andronicus* and *Junia* with this eſpecial note [*who are notable amongſt the Apoſtles, and were in Chriſt before me*,] how much more occaſion had *Paul* thus to ſalute & commend *Peter*, whom he calleth otherwhere * a pillar of the Church? and who was not only before *Paul*, but before all men ſaving *Andrew* his brother, called to be a Diſciple: nothing may be here

Rom. 16. 3.

Rom. 16. 7. 11.

Rom. 16. 16.

Rhomenſes are here very childiſh; it might be *Paul* knew *Peter* to be abſent, or ſent to him ſpecial Letters not ſaluting him in this common Epiſtle, or elſe ſent this enclоſed in *Peters*.

* Gal. 2. 9.

here answered, but that only which is true; *Peter* was not at *Rome*.

If these Reasons seem not strong enough, then good Reader look in the 15 to the *Romans*, 20. Thou shalt have another which by no means may be shifted off: thus he writeth; I enforced my self to preach the Gospel, not where Christ was named, lest I should have built upon another mans foundation, but as it is written, to whom he was not spoken of, they shall see him, and they that heare not shall understand him; then he added, therefore also I have been oft lett to come unto you. By which words its manifest they had but weak maintenance of their faith, and the true Disciples had no long continuance among them. But how could this be if *Peter* was 25 years Bishop there?

I Preached not where Christ was already preached and beleeved upon, but where he was altogether unknown, least upon the preaching and faith of others I should lay mine: Therefore the Apostle himself laid the faith, and himself erected the walls.

Again he saluteth the house of *Narcissus*, who (saith *Ambrose*)

Haymo Ibid.

was

was *Presbiter ejus Ecclesiæ*, a chief ruler in that Church; and and how could *Paul* here have forgot *Peter*, being Arch-Presbiter, the chief of all rulers, and Pope himself? Thus are we past 11 years of this Bishoprick, and yet we cannot once find St. *Peter* in his * Diocess.

In the year of our Lord 58. and the 2. of *Nero*, *Paul* cometh to *Rome*, and then *Peter* is not at *Rome*, as appeareth by this saying of the Scripture; where the chief of the *Jewes* in *Rome* spake thus unto *Paul*; we will heare of thee what thou thinkest, for as concerning this Sect, we know that every where it is spoken against; Then when *Paul* had preached unto them, and some beleeved, and some beleeved not; the Text saith, when he had said these things, the *Jewes* departed, and had great reasoning amongst themselves.

Is it possible that *Peter* should

* The Pope (they say) cannot be non Resident, because he is alwayes in his charge.

Acts 28. 21. 22.

now have been 13 years Bishop, and yet the chief of the *Jewes* that were there when *Paul* came had scarce any understanding of Christ: they may believe it that needs will be deceived.

Acts. 28. 30. Two years after this, untill the year of our Lord 60. the 4. of *Nero*, *Paul* abideth in *Rome*; All which while undoubtedly *Peter* came not once there, as may plainly appear, if you read the Epistles which *Paul* wrote in *Rome*.

Gal. 2. To the *Galathians*, he speaketh much of *Peter*, as of his conversation with him about 20. years past, but of his present being at *Rome* not one word, and yet he speaketh of him to this purpose, to get the more credit unto himself; Why then doth he not name him, as now present with him?

Phil. 1. 1. In like case writing to the *Philippians*, he begins his Epistle thus; *Paul* and *Timothy*; why could he not here have begun,

Paul

Paul and *Peter*? Nay, what folly was it to bring *Peters* testimony many yeares past, which now might be doubted of, when he might have had his present and most certain witnesse, with subscription of his own hand to confirme his doctrine. Againe, he writeth thus unto the *Philippians*, *That many brethren in the Lord, were boldened through his bands, and durst frankly speak the word*; If bands would have made them faithfull, no doubt *Peter* had long before confirmed them, surely he would not have shrunk neither for chaines, nor prisons; It is his own doctrine, that *hereunto we are called*; he could not so soone have forgotten his own good counsell. Againe, *Paul* writeth he had no man like minded as *Timothy* was; how could this have been, if *Peter* had been there?

Gal. 2. 9.

Phil. 1. 14.

2 Pet. 2. 21.

Phil. 2. 20. *Haymo* saith, that when *Paul* sent that Epistle, he had none of the perfecter sort but him. *Vide Theop. in illum locum.*

Againe, He writeth he had only * *Aristarchus*, his prisonfellow; sure *Peter* would have

* Col. 4. 10, 11.

been in prison too, if he had been in *Rome*. Againe, *Marke*, *Aristarchus*, *Demas*, and *Luke*, are only my fellow-workers; And shall we think that *Peter* was now Bishop, yet would not help *Paul* in preaching? Reade over all *Pauls* Epistles, written in *Rome*, and if the Spirit of truth be within thee, thou wilt say, *Peter* was not in *Rome*; Yet now he should have been even in the flower of his Bishoprick. Now are there left only ten yeares behind, in which likewise it shall appeare whether *Peter* was in *Rome*.

Phiiem. 23, 24.

Great indignity to pretermit St *Peter*, or else a loud lye that *Peter* was then at *Rome* Primate.

Ambros. in Col. 4. *Quibus soli testimoniū prohibet, qui ex circumcisione adjutorio fuerint.*

At the latter end of this ten yeares, *Anno Dom.* 70. *Neronis* 14. *Paul* cometh again to *Rome*, and is again imprisoned, where he writeth his 2 Epistle to *Timothy*, as *Jerome*, and *Eusebius*, and divers others doe thinke; Then *Peter* is not in *Rome*. *Only Luke is with me*, saith St *Paul*; if this be true, where then was *Peter*? Shall we thinke he would not once

Circa finem vitæ. Theodor. Dialog. 2. p 9. 7.

2 Tim. 4. 11.

once see *Paul* (2 Tim: 16.) a prisoner? Againe, *at my first answering, no man assisted me, but all forsooke me.*

Unthankfull wretches and deserving ill of *Peter*, that would now think *Peter* were Bishop. But here are now nine yeares in the meane season, in which it is soone proved, *Peter* could be no Bishop. *Paul* rejoyced that he had escaped out of the hands of *Nero*; but what needed he, if that *Peter* could sit quietly Bishop?

Seneca writeth secretly Epistles unto *Paul*, but never a word of *Peter*. *Nero* made a Proclamation, that no man should speak either to Christian or to Jew; and how then could *Peter* be Bishop? When *Nero* had set the City on fire in the ninth yeare of his Reigne, to avoyde the envie of so great a mischief, he laid all the fault upon the Christians; whereof *Tacitus* that wicked Heathen writeth thus; *Repressa in-*

Peter was not now dead, & therefore he must sustaine the blot of the perfidious defection, or else loose his title of being the Bishop of *Rome*.

Theoph. in 2 Tim. 4. 9. *Solus relictus opus habeo præsentia tua.* 2 Tim. 4. 17. *De ore Leonis Neronem, invelligit Clarius ibid. Seneca. Orosius lib:* 7. *cap:* 7.

Cornel: Tacitus lib: 15.

in præsens extitisset superstitio rursus erumpebat, that wicked superstition that was now well represſed sprang up again. But is it like if *Peter* had been then Bishop, that Charity should have been so quenched, that no man did scarce remember it? but be it that all this were true, that let *Peter* become unfaithfull, let him forget to professe Christ, and feed his flock, were he never so unthankful, yet surely he could not be then Bishop of *Rome*, for in the tenth year of his Reign, *Nero* made such great persecution of all Christians, that in no place they could be sure, but every where were drawn forth unto most shameful deaths, and this persecution continued four years, without intermission; and how was *Peter* then a Bishop? they had Beast skins put upon them, and then were worried with doggs; they laid them on heapes, and burnt them, to give light in the night

night time; they hung them quick upon gibbets, they practised all kind of exquisite cruelty against them; and yet for all this shall we think that *Peter* was Bishop? I leave here to speak of *Peters* own Epistles, the last written, a little before his death, what time this persecution should have been in the greatest rage, yet *Peter* doth not so much as once mention any such thing, the former was written about the twelfth year of *Claud.* and by expresse words dated from *Babylon*, which thing because it is an evident token that *Peter* was then no Bishop of *Rome*, therefore they make this glosse upon it (from *Babylon*) that is from *Rome*, and what a miserable shift is this, in defence of *Peters* Bishoprick, to confess *Rome* to be *Babylon*? but *Rome* as it is, it

2 Pet. 1, 14.

Eusch. lib. 2. c. 15.

So *Rhemists* in *Apoc.* 17. 5. as it was the Seat of the Emperor, not of *Peter.*

Sol. John Prophesieth not only of the terrene State of the City, but of the false Prophet and Antichrist, that is the Pope, *Apoc.* 13, 16, & 17.

1. & *Eusebius Hieronimus Egesippus*

shall be *Babylon*, and their Religion as it is shall be the purple whore, and the Pope as he is shall be Antechrist, rather then they will loose this succession of *Peter*, and here to make the fable perfect they shut it up with two especial lies; the one, that *Paul* and *Peter* both died in one day; The second, that Christ met *Peter* flying away, and bad him go back and suffer death: as touching the first, we read of *Paul* when he was converted, he was a young man, and when he went to *Jerulem* to see *Peter*, *Athanasius* saith, that he went for reverence that he bare to Peters age, so it seemeth Peter was gray headed when Paul was but young, and about twenty five years after Paul writeth to *Philemon*, though I be as I am, even Paul an old man; then what was Peter at these years? yet liveth Paul after this 10 years, and then writeth of himself, that the time of his dissolution was at hand. Paul

Ambrose lib. 5. ad Auxentium. & F. Causterus understandeth *Babylon* in *Egypt. Euchirid pag.* 1. 5. 9.

Acts 7. 58.

Philem.

2 Tim. 4. 6.

Paul had now finiſhed even his natural courſe; a very probable conjecture that he outlived *Peter*.

2 Tim. 4. 6.

† But this other untruth that we ſpeak of, is above all conjecture, ſhameleſs and unreaſonable; they ſay that *Peter* the night before he ſhould ſuffer fled away, and as he was going, Chriſt met him, whom when he had ſeen, *Peter* ſaid unto him, *Domine quo vadis?* Maſter whither goeſt thou? then Chriſt made anſwer, *Romam iterum crucifigi*, to *Rome* that I may be * crucified again; then *Peter* perceived that Chriſt ſpake of him, and ſo he returned and was crucified.

† *Conſtat hiſtoria Poſſenius Apparat. Livius Egyſip. lib.* c. 2.

* St. *Peter* was martyred the Scriptures prove, but that he was crucified, or that he died at *Rome* cannot be proved. Acts 3. 22. *Joſephus* remembring ſuch as were ſlain by *Nero* doth not mention *Peters* death. *Bellarmine* objecteth. Acts 9. 3, 4. *Sol.* Acts 7. 55. 56. *& Aug. in* Pſ. 54. *Caput in cœlis clamabat pro corpore interris.*

As if *Peter* himſelf had never taught us that the heavens muſt contain and keep Chriſt, untill the time that all things be reſtored, which ſhall not be accompliſhed untill the laſt day; and thus endeth the Fable of *Peters* Biſhoprick in *Rome*.

Hano

Hanc (scilicet) fallaciam scripturarum neglectus in Christianissimum hodie de Antichristo intrusit: Vlricus Velenus Minhoniensis.

Quid si Episcopus, si Deaconus, si Vidua, si Virgo, si Doctor, si etiam Martyr lapsus a regula fuerit ideo Hæreses veritatem videbuntur obtinere? Ex personis probamus fidem? an ex fide personas? Tertullian de præscript. Heretic.

Si qua est Ecclesia quæ fidem respuat, nec Apostolicæ prædicationis fundamenta possideat, ne quam labem possit aspergere deserenda est. Ambr. lib: 6. in Luc. cap. 9.

FINIS.

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AN APPENDIX TO The Former;

By Mr. *H. Nelſon*, B.D.

Pregnant Teſtimonies out of the ancient Fathers, to prove that *Peter* was the Apoſtle of the *Jewes*, and *Paul* of the *Gentiles*, as alſo that *Peter* was not Primate * in Authority, or Head over his fellow Apoſtles, or did conſecrate any of them to be Biſhop, or ſettle and ſtabliſh any ſtate Hierarchicall at *Rome*.

* *Niſi Petrus alios Apoſtolos; vel per ſe, vel per alios Epiſcopos ordinaſſet, nulla ratio eſt cur* Romam *Eccleſiarum Matrem eſſe dicamus.* Bell: lib. 1. de Rom: Pontif: c. 23.

Origen in Math. Tract. 4. *Peter* and *Paul* gave right hand of fellowſhip the one to the other, that *Peter*

should go to the circumcision, to preach unto the *Jewes* living under the Law, as unto an Asse under the yoke, but *Paul* should go to the *Gentiles* as unto a Colt that had never been broken; *Idem* in Matth: 16. Tract: 1.

Noveram ergo non matrem esse ex his testibus clarissime constat.

Aug: in Epist: *ad* Gal: lib: they agreed that *Paul* and *Barnabas* should go to the *Gentiles*, and themselves, *James Peter* and *John* unto the Circumcision, who seemed contrary unto the Gentiles, *Idem* in Ps: 108. Tract. 50. in Jo: 12. *et* 124. *De agone Christiano*, c. 30.

The Primacy of *Peter* cannot stand, unlesse the Ordinance of the Holy Ghost, and the apponent between him and St. *Paul* be violated.

Jerome Epist. *ad* Gal: c. 2. One God hath committed unto me the Preaching of the Gospel among the Gentiles, and to *Peter* among the *Jewes*, he sent me unto the Gentiles, and placed *Peter* in *Jewry*; by Gods providence, one Apostle is given to the *Jewes*, another

ther to the Gentiles, *Hom.* lib. 1. *contra Jovinianum.*

Chryſ: Ibid: one thing pleaſed them both; *Peter* and his ſide ſhould preach to the *Jewes*, and *Paul* and *Barnabas* to the Heathens: And after, ſpeaking in the name of *Paul* in the office of preaching, we have divided the world between our ſelves.

Ambroſe Ibid. Paul ſaith the grace which he had received of God was allowed of them, that he might be thought worthy to have primacy in preaching among the Gentiles, as *Peter* had in preaching among the *Jews.*

Anſelm: Ibid. Theſe two principal Apoſtles were choſen to the ſalvation of two peoples; *Peter* to the ſalvation of the *Jews*, and *Paul* of the Gentiles; *Petro commiſſa authoritas ut predicaret Judæis tantum*, &c. *Aquin: Ibid. in Gal.*

In age, gifts, zeal, order, being as *Chryſ.* ſaith, *Os reliquorum.*

Theophilact: Ibid. Yea further; *Paul* in this place ſheweth himſelf to be equall with *Peter.*

Chryſoſt. Ubi ſupra; Now *Paul* ſheweth himſelf to be equal in honour unto the reſt, not only unto others but alſo unto (*Peter*) the chief of all the ſhort Schoba in *Jeroms* name in *Gal.* 2. I am in nothing inferiour to *Peter.*

Hierom Ibid: Occulta hic oritur Quæſtio: Here ariſeth a ſecret Queſtion; If *Peter* found any of the Gentiles, did he not train him to the faith? Or if St. *Paul* had happened upon any of the *Jewes*, did he not exhort him to be baptiſed? we muſt ſay that either of them had a ſpeciall commiſſion, the one over the *Jewes*, the other over the Gentiles, that the *Jewes* who defended the Law might have one to follow, and the Gentiles who choſe rather

Idem in Pſ. 44. *Titul. Apoſt.* | *Æquales principio Eccleſia,*

rather the free gift of God, and left the Law, might likewise have a Teacher to go before them; but generally this purpose was common to them both, that out of all Nations as well *Jews* as Gentiles, they might gather a Church unto Christ.

Petrus quia prevaluit in operatione miraculorum ad predicandum Judæis missus est, Paulus verò ad predicandum Gentilibus, quia prevaluit in profunditate ingenii, et Torrente eloquii. | *Hugo. Card:* in *Luc.* 11.

Synod: *Ephes. Peter* * and *John* were mutually of equall dignity, for which cause they are manifested Apostles and holy Disciples.

* *John* was Survivour and belike subject to *Linus, Cletus, Clemens*, &c. or else personall succession is fallen to the dust.

Cyprian de simplic: Plat. doubtlesse the same were the rest of the Apostles that *Peter* was, endued with equall fellowship both of honour and power, but a beginning is

made of unity that the Church may appear to be one.

Ambrose in *Ps.* 38. What is said to *Peter* is said to the other Apostle.

Chrysost. in *Acts* 15. Now consider this also, how that *Peter* doth all things by the common consent of the Disciples, nothing by his own Authority, nothing by Command.

Idem in *Gal.* 22. *Paul* had no need of *Peters* voyce, neither of any helps from him, but in honour was equall to him. (I will say no more.)

Theophil. in *Matth.* 16. Although it was said to *Peter* alone, *I will give it thee*, yet the Keyes were granted to all the Apostles.

Ambrose de incarnatione Dom: c. 4. *Peter* had the primacy of confession, not of honour; *Idem.* 2 *Cor.* 12. *Paulus ecclesiæ non dignitate minor.*

Hillary

Hillary lib. 6. de Trin. All the Apostles for the worthiness of their Faith, acknowledging his Divinity, received the Keyes of Heaven, and authority of binding and loosing in Heaven and in Earth.

Aug: de Pastor: c. 13. The Apostles were many, and it was said to one, *Feed my Lambs*; and *Peter* himself commended unity.

Idem de Agone Christi: c. 30. When it was said to one, it was said to all, *Lovest thou me? Feed my Sheep.*

Origen in Matth: Tract: 1. These things as it were spoken to *Peter* are common to all.

Hieronm in *Gal:* *Paul* reproved *Peter* which he durst not have done, unless he had known himself not unequall.

Cyrill in *Esay lib.* 4. *c.* 14. But why do we call them the Foundation of the Earth?

for Christ is the Foundation of all, and stay of all, keepeth and holdeth all things to be sure and stedfast; in him are all built a spiritual house, compacted by his Spirit into an holy Temple and Habitation of himself, *for he dwelleth in our hearts by Faith*; The next and nearer Foundation unto it, may be understood the Apostles and Evangelists, being eye witnesses, and made Ministers of the Word, for confirmation of Faith; for when we know that their Traditions are to be followed, we shall keep a right faith, or not strange or erring from Christ, for by him it was said to *Peter* because he had confessed the Faith in him right soundly, and had said, *Thou art Christ the Son of the Living God*; *Thou art Peter, and upon this Rock will I build my Church*; Calling a Rock (as I think) the immoveable

Faith

faith of the Diſciple, it is alſo ſaid by the Pſalmiſt, *Her foundations are upon the Holy Hills*; The Holy Apoſtles are rightly to be compared to Holy Hills, the knowledge of whom is eſtabliſhed as a foundation to poſterity, to the ſame effect, *Lib.* 5. *cap.* 54.

Greg. Lib. 4. Epiſt. 32. *Peter* is not called univerſal Apoſtle.

Hugo de Sancto Victore, lib. 1. *de ſac. c.* 26.

Greg. in Ruf. lib. 4. *c.* 4. *Paul* obtained the principality of the whole Church, and was made the Head of Nations.

Primaſius produceth *Paul* ſpeaking in his own name, *I am not inferiour to him* (meaning *Peter*) *becauſe we both are of one ordained to one Miniſtry.*

Beda Hom: in Evang: Quem me dicunt, &c. Power of binding and looſing, though it may ſeem given of the Lord only

only to *Peter*, yet without any doubt, it is to be advertised, that it was granted also to the other Apostles.

Viz: Aug. Tract. 14. in Jo. Ideo unus per omnibus quia unitas in omnibus, Idem Tract. 124.

Gloſſa in *Gal.* 2. I learned not of others as of my betters, but I conferred with them as with friends and equals: *Item Lyranus in Math.* 16.

Laſtly, To ſhut up all, the teſtimony of *Jerome adverſus Jovin: Lib:* 1. is irrefragable: The firm ground and eſtabliſhment of the Church is laid equally upon all the Apoſtles, all of them received the Keyes.

Theſe ancient worthy Fathers, and the reſt, as a cloud of witneſſes do verifie the parity or equality of *Peter* to all other the Apoſtles, which I have in this place purpoſely recited, for that they give

ſtrength

ſtrength and light unto ſome of mine aſſertions formerly ſet down againſt Dr. *Kelliſon* a mercenary Proctor for the Pope-dome.

Let the concluſion be in the words of that eminent Preacher, and Oppoſer of Popery Dr. *Crik*, in his uſuall prayer, frequently mentioned by that Reverend Mr. *Nelſon*; *God confound all hurtfull errours or hereſies; give victory to his Truth, and Glory to his holy Name*; whereunto I cordially with all Gods faithfull people ſay, *AMEN*.

FINIS.

Books lately Printed for *Thomas Parkhurſt*, at the Sign of the three Crowns over againſt the great Conduit at the lower end of *Cheapſide*.

A Commentary upon the three firſt Chapters of *Geneſis*, by Mr. *John White*, in fol.

The humbled ſinner reſolved what he ſhould do to be ſaved; or faith in the Lord Jeſus Chriſt the only way of ſalvation, by Mr. *Obadiah Sedgewick*, in 4.

The riches of grace diſplayed, in the offer and tender of ſalvation to poor ſinners, by the ſame Author, in 12.

The Fountain opened, and the water of life flowing forth, for the refreſhing of thirſty ſinners, by the ſame Author, in 4.

Anatomy of ſecret ſins, preſumptuous ſins, ſins in dominion and uprightneſſe, on *Pſal.* 19. 12, 13. together with a Treatiſe of the ſin againſt the Holy Ghoſt, by *Obadiah Sedgewick*.

Hidden Manna by Mr. *Fenner*, in 12.

The

The hypocritical Nation described, with an Epistle prefixed, by Mr. *Samuel Jacomb*, in 4.

The singular Actions of sanctified Christians, in several Sermons, on the 5. of *Matth.*

An Exposition on the whole book of the *Canticles*, by *R. R.*

An Exhortation of the Churches of *Bohemiah*, to the Churches of *England*, wherein is set forth the good of unity, order, discipline, and obedience, in Churches rightly constituted; With an Exhortation premised of the order and discipline used in the Churches of the Brethren of *Bohemiah*, Dedicated to His Most Excellent Majesty, *Charls* the IId. in *Holland*, at His departure for *England*, if possibly it may be for an accommodation among the Church of Christ; by *J. Amos Comenius*, the only surviving Bishop of the remains of those Churches.